

Junius J. Wells

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Civil War, as Realized in the Desolation of the Border Counties of Missouri, During the Operation of General Orders No. 11.

IMPROVEMENT ERA.

VOL. VI.

NOVEMBER, 1902.

No. 1.

A PROPHECY AND ITS FULFILMENT.

STORY OF TWO EXPULSIONS FROM JACKSON COUNTY,
MISSOURI.

BY JUNIUS F. WELLS.

I.

To many readers of the IMPROVEMENT ERA, the fulfilment of a prophecy is not required to establish their faith. They have received the more excellent testimony of the Spirit, by which they have come to know the voice of inspiration, and that it cannot err. But to the youth and others who are incredulous of things prophetic, it is of interest and value to read the record of inspired words spoken by the Prophet of God, and of their historical fulfilment, as chronicled by those who are not his followers.

It was in November, 1833, when the mobocracy of Jackson county, Missouri, culminated in the expulsion of the Latter-day Saints from their homes in that county. Scenes of utmost cruelty and inhumanity had marked the treatment of the Saints by the old time residents and their associates of the border ruffian order, from the time that the thrift of the "Mormon" people began to convert the country into beautiful homes and well-stocked and culti-

vated farms. It was the avarice of cunning scoundrels, the envy of thriftless farmers, and the jealousy of poorly paid but hireling ministers of other faiths, combined with the demagoguery of run-down politicians, which formed the combination of thieving robbers and mobocrats bent on despoiling the Saints and stealing their property. This combination became successful when the power and authority of the state and local governments were at length perverted to the accomplishment of its devilish purposes.

The people were literally driven from their homes, wives and children separated from their husbands and fathers, their homes broken into and often burned. Legal remedies, taken at the instance of the governor, (in which the name of Doniphan first appears as one of the attorneys employed by the Saints,) were rendered abortive by the double-dealing rascality of official associates, with Lieutenant-Governor Boggs at their head. The warfare was relentless, and the forced evacuation, without recourse or remedy, of the whole "Mormon" people was complete. They fled in peril of their lives, sacrificing homes and lands, and all their possessions, into the adjoining counties.

They were welcomed and treated kindly for a time in Clay county, where they remained until 1836. Then, for the sake of peace, and, it was claimed, to prevent civil war among their neighbors, and the possible re-enactment of the reign of terror that had been experienced in Jackson county, they removed westward, and located in Caldwell county, where they built up the town of Far West. They were prospered here, and in the counties of Daviess and Carroll, until the fall of 1838.

By this time, the spirit of relentless hatred of the mobocratic classes that had prevailed against the Saints in Jackson and Clay counties had worked upon the prejudices of all neighboring non-"Mormon" communities, and had so dominated the officials of the state that the lives and liberties of the "Mormon" leaders and people were in constant jeopardy from attacks made upon them by lawless bands of renegades and ruffians, with whom were associated others having claims to respectability, but whose ignorance and prejudice made them little less dangerous.

The state militia was called out to quell the mob. It was commanded, in part, by men notoriously anti-"Mormon," but there

were some exceptions. In particular is the name of Colonel A. W. Doniphan, held in honored remembrance. He was in command of about five hundred men from Clay county, who had been ordered by the governor to operate with the commands under Generals Clark, Lucas and Wilson, ostensibly for the purpose of protecting the peaceable citizens, and dispelling the mob; really for the purpose of carrying out the infamous order of extermination, which the governor had already issued to General Clark, and in which he had used the words: "The 'Mormons' must be treated as public enemies, and *must be exterminated* or driven from the state."

These troops, numbering over two thousand, approached Far West, and demanded the capitulation of the town upon the following conditions:

First—To give up all the Church leaders to be tried and punished.

Second—To make an appropriation of their property, all who have taken up arms, to the payment of the debts, and indemnity for damage done by them.

Third—That the balance should leave the state, and be protected out by the militia, but to remain until further orders were received from the commander-in-chief.

Fourth—To give up their arms of every description, to be receipted for.

Colonel Hinkle, in command of the "Mormon" forces who were themselves a lawfully organized part of the state militia, betrayed the leaders of the Church, and, by a stratagem, delivered them into the custody of General Lucas, accepting for his people the above terms of surrender, without consulting their leaders; and practically condemning the latter to prison, if not to death, and their followers to the confiscation of all their property, and themselves to exile from the state.

In briefly narrating these events, from the history of the Missouri persecutions, it is for the purpose of directing attention to an occasion when the valorous friendship of General Doniphan was fairly put to the test, and his love of fair play—of the principles of human liberty upon which our government is founded, and his courage in protesting against their abuse, were conspicuously displayed.

The night after the betrayal by Hinkle, a court-martial was held consisting of some fourteen militia officers, and about twenty priests of the different denominations, besides the circuit judge, Austin A. King, and the district attorney. The decision of this anomalous aggregation of military, spiritual and judicial mobocrats, called a court-martial, was that the prisoners—Joseph and Hyrum Smith, Lyman Wight and some six or eight others, who were held as hostages for the carrying out of the above terms of surrender and expulsion, should be shot the following morning at 8 o'clock, in the public square of Far West, as an example to the "Mormon" people.

General Wilson had made an effort to corrupt Colonel Wight, of the "Mormon" militia, during the preceding day, and to get him to testify to something against Joseph Smith. When the conclusion of the court-martial was reached, he took Wight aside and told him the decision. "Shoot and be damned," said Wight. About this time, General Doniphan came up, and, addressing Wight, said: "Colonel, the decision is a damned hard one, but I wash my hands against such cold-blooded murder." He further said he should remove his troops the following day, as soon as light, so that they should not witness this heartless murder. General Graham, and a few others, had voted against the decision of the court-martial, but it availed nothing.

This bold stand, taken by General Doniphan the next morning, in removing his troops and denouncing the execution of the prisoners as cold-blooded murder, alarmed Lucas, and he changed his mind about executing the decision of the court-martial. In fact, he revoked the decree, and placed the prisoners in charge of General Wilson, with instructions to conduct them to Independence. They were afterwards taken to Richmond, and finally were committed to Liberty jail, to await trial on a charge of treason. It was during these proceedings that General Doniphan acted as leading counsel for the Prophet and his associates, who considered that, under God, he had been the means of saving their lives, after they had been condemned by Lucas' court-martial.

It was during this incarceration of the Prophet that the Saints were driven out of the state, and in the conduct of the enforced exodus, that President Brigham Young displayed those great

qualities of administrative ability, which afterwards so distinguished him as the leader of the "Mormon" people.

As to the people of Jackson county, who remained after the Saints were driven out, who and what were they? The history of the town of Independence, and its neighborhood, is the best answer. Up to the end of the civil war—a generation after the "Mormon" expulsion—the town never attained the population nor importance which the "Mormons" had given it, and the county was notorious for its thriftlessness and poverty, though occupying a very garden-spot of the whole earth. It was notorious as the refuge of cattle thieves and horse thieves, the home of unrest and discontent, of schism and discord. No spot in the nation was so torn and rent over the question of slavery. In no place was the bitterness of the controversy for and against the Union so violent. Scarcely a family was united upon these questions, and, when the war broke out, in no other place were there so many families broken up, fathers fighting against sons, brothers against brothers. There, however, never came out of this county an organized force of good repute for either side. On the contrary, its people contributed a low type of guerrilla and renegade warfare, which both armies despised; and which finally led to a castigation and punishment that fulfilled the words of a prophecy, and held its name up to the contempt and ridicule of the whole world.

This came about in 1863, when General Ewing was in command of the military district in which Jackson county was located.

The practice of the guerrilla bands of making stealthy, assassin-like, sudden attacks upon the Union troops, from ambush, as they were marching from point to point, and then disappearing, became so intolerable that extreme measures were resolved upon to stop it. These contemplated the destruction of the base of supplies of the marauding parties. It was found that the principal location was Jackson county, where forage for their horses, and food for the men, and change of animals and equipment, were being secretly furnished, as the opportunity and need of the renegade parties required. Women and children even were frequently discovered contributing to the sustenance and help of these parties. The whole county came to be regarded as a nest-bed of traitors and spies, a refuge for assassins and robbers, whose murderous

and uncivilized warfare could not be combatted by the ordinary rules and practices of civilized war, and that must be put down by means that should be effective, however cruel and relentless. This determination led to the issuance of the celebrated "General Orders No. 11," which has been more widely published and quoted, because of the manner and thoroughness of its execution, than almost any other order of the civil war. It is also celebrated in oratory, and art, affording the theme of many a campaign and historical oration from the lips of Missouri's greatest public speakers; and is the inspiration of the widely celebrated painting of Bingham, her greatest painter. A reproduction of this painting, by the photo-engraving process, accompanies this paper, and that it may be fully appreciated we also reproduce its superscription, and the military order which supplies its title:

CIVIL WAR,

As realized in the desolation of the border counties of Missouri, during the operation of General Orders No. 11, issued by Brigadier General Ewing, from his headquarters, Kansas City, August 25, 1863.

This print, from the original picture by G. C. Bingham, is respectfully dedicated to all who cherish the principles of Civil Liberty.

GENERAL ORDERS, NO. 11.

HEADQUARTERS DISTRICT OF THE BORDER,

KANSAS CITY, MO., AUGUST 25, 1863.

I. All persons living in Jackson, Cass and Bates counties, Mo., and in that part of Vernon included in this district, except those living within one mile of the limits of Independence, Hickman's Mills, Pleasant Hill and Harrisonville, and except those in that part of Kaw Township, Jackson county, north of Brush Creek and west of the Big Blue, are hereby ordered to remove from their present places of residence within fifteen days from the date hereof.

Those who, within that time, establish their loyalty to the satisfaction of the commanding officer of the military station nearest their present places of residence, will receive from him certificates stating the fact of their loyalty and the names of the witnesses by whom it can be shown. All who receive such certificates will be permitted to remove to any military station in this District, or to any part of the State of Kansas except the counties on the eastern border of the State. All others shall remove out of this district. Officers commanding companies

and detachments serving in the counties named, will see that this paragraph is promptly obeyed.

II. All grain and hay, in the field or under shelter, in the district from which the inhabitants are required to remove, within reach of military stations, after the 9th day of September next, will be taken to such stations, and turned over to the proper officers there; and report of the amount so turned over made to District Headquarters, specifying the names of all loyal owners and the amount of such produce taken from them. All grain and hay found in such district after the 9th day of September next, not convenient to such stations, will be destroyed.

III. The provisions of General Orders No. 10 from these Headquarters, will be at once vigorously executed by officers commanding in the parts of the districts, and at the stations, not subject to the operation of Paragraph I of this Order, and especially in the towns of Independence, Westport and Kansas City.

IV. Paragraph 3, General Orders No. 10, is revoked as to all who have borne arms against the Government in this district since the 20th day of August, 1863.

By order of Brigadier-General Ewing.

H. HANNAHS, Adjutant.

The devastation of Jackson county under the above order has been denounced as one of the most cruel and unsparing incidents of the Civil War. The driving and herding of women and children from their burning homes; the destruction of barns, fences, stacks and fields of hay and grain, and the tramping and trodding under foot of armed men and horses, of almost every acre within the borders of the county, left it desolate, forbidding, a spectacle to wring tears from the eyes of the pitying, and agony from the hearts of those despoiled. Nothing like it had been seen since the expulsion of the "Mormons" from the same county, in 1833. Bingham's painting illustrates both events equally well.

I had the pleasure, in the early part of this year, to meet Hon. Leonidas M. Lawson, of New York City, formerly a resident of Clay county, Missouri. Mr. Lawson is a brother-in-law of General Doniphan, and, one night in the beautiful University Club, a night I shall long remember, he recounted to me many parts of the story here related. He said that his father had told him in his youth of the inhumanity of the Missourians' treatment of the

"Mormon" people, and then he told me of his own visit to General Doniphan, in 1863; of their riding over Jackson county together, and of the incidents related in the following letter, which I requested him to write. Mr. Lawson is a man standing high in his profession, a lawyer of great ability, an orator known in Missouri, New York and London, a man of world-wide travel and information, whose observations upon affairs and men are of recognized weight and value in the cosmopolitan circle of his acquaintance. It was a pleasure to hear him, without prejudice for or against the "Mormons," narrate eloquently the circumstances which he has so briefly, but pointedly, set down in this communication:

NEW YORK CITY, February 7th, 1902.

Mr. Junius F. Wells, New York.

MY DEAR SIR:—Responding to your request for a statement concerning the devastation of Jackson county, Mo., permit me to say:

I am preparing a biographical sketch of General Alexander W. Doniphan. It will be remembered that General Doniphan commanded the famous expedition, which, during the Mexican War, marched from Fort Leavenworth to Sante Fe and thence to Chihuahua, fighting *en route* the Battle of Bracito and the Battle of Sacramento; in this latter engagement his little army of 1,000 Missourians was opposed by a Mexican army 4,000 strong. In the biography occurs the following interesting passage:

In the year 1863, I visited General A. W. Doniphan at his home in Liberty, Clay county, Missouri. This was soon after the devastation of Jackson county, Missouri, under what is known as "Order No. 11." This devastation was complete. Farms were everywhere destroyed, and the farm houses were burned. During this visit General Doniphan related the following historical facts and personal incidents:

About the year 1831-2, the Mormons settled in Jackson county, Mo., under the leadership of Joseph Smith. The people of Jackson county became dissatisfied with their presence, and forced them to leave; and they crossed the Missouri river and settled in the counties of De Kalb, Caldwell and Ray. They founded the town of Far West, and began to prepare the foundation of a Temple. It was here that the troubles arose which culminated in the expulsion of the Mormons from the state of Missouri, according to the command of Governor Lilburn W. Boggs. This was known in Missouri annals as the Mormon War. There were many among those who obeyed the order of the Governor, in the

State Militia, who believed that the movement against the Mormons was unjust and cruel, and that the excitement was kept up by those who coveted the homes, the barns and the fields of the Mormon people. The latter, during their residence in the state of Missouri, paid, in entry fees for the land they claimed, to the U. S. Government Land Office, more than \$300,000, which for that period represented a tremendous interest. During their sojourn in Missouri the Mormons did not practice or teach polygamy, so that question did not enter into it.

Following the early excitement, Joseph Smith was indicted for treason against the State of Missouri, and General Doniphan was one of the counsel employed to defend him, he having shown a friendly interest in Smith, whom he considered very badly treated. Joseph Smith was placed in prison in Liberty, Missouri, to await his trial. This place was the residence of General Doniphan. His partner in the practice of law was James H. Baldwin.

On one occasion General Doniphan caused the sheriff of the county to bring Joseph Smith from the prison to his law office, for the purpose of consultation about his defense. During Smith's presence in the office, a resident of Jackson county, Missouri, came in for the purpose of paying a fee which was due by him to the firm of Doniphan & Baldwin, and offered in payment a tract of land in Jackson county.

Doniphan told him that his partner, Mr. Baldwin, was absent at the moment, but as soon as he had an opportunity he would consult him and decide about the matter. When the Jackson county man retired, Joseph Smith, who had overheard the conversation, addressed General Doniphan about as follows:

"Doniphan, I advise you not to take that Jackson county land in payment of the debt. God's wrath hangs over Jackson county. God's people have been ruthlessly driven from it, and you will live to see the day when it will be visited by fire and sword. The Lord of Hosts will sweep it with the besom of destruction. The fields and farms and houses will be destroyed, and only the chimneys will be left to mark the desolation."

General Doniphan said to me that the devastation of Jackson county forcibly reminded him of this remarkable prediction of the Mormon prophet.

Yours sincerely,

L. M. LAWSON.

There is a prediction of the Prophet Joseph, not before put into print, and history has recorded its complete fulfilment.

As a remarkable evidence of its literal and exact fulfilment, I

add the following self-explanatory and interesting letter from Judge A. Saxey, written in reply to a request for information upon the subject, and call attention to his use of the almost exact words of Joseph's prophecy, though, so far as I know, he has not even yet heard that such a prediction was ever made:

SPANISH FORK, UTAH, August 25, 1902.

Mr. Junius F. Wells, Salt Lake City, Utah.

DEAR SIR:—Yours of August 22nd received. I hardly know how to write in a letter concerning the subject you inquire about. However, I will give you a little of what I know, and if you can use it, all right.

I enlisted in a Kansas regiment, in 1861. During the winter of 1861 and '62, my regiment was stationed at Kansas City, and we were around in Jackson county a great deal during the winter. Quantrill was operating in that locality, and we were trying to catch him. At one time, we surrounded Independence, and arrested every one in the town. I can testify that Jackson county contained more contemptible, mean, devilish rebels, than any I came across in an experience of four years. I had quite a talk with a man I arrested who lived on the Blue river, and who was there when the Saints were driven out, but that I suppose would be somewhat foreign to your inquiry.

In the spring of 1862, my regiment went south, and it was during that time that "Order No. 11" was issued, but I was back there again in 1864, during the Price raid, and saw the condition of the country. The duty of executing the order was committed to Col. W. R. Penick's regiment, and there is no doubt but that he carried it into effect, from the howl the copperhead papers made at the time. I went down the Blue river, we found houses, barns, outbuildings, nearly all burned down, and *nothing left standing but the chimneys* which had, according to the fashion of the time, been built on the outside of the buildings. I remember very well that the country looked a veritable desolation.

I do not know that what I have written will do you any good, if it will, you are welcome. Of course, I could tell a great deal more than I can write in a letter.

Respectfully,

A. SAXEY.

In the next number of the ERA will be published a portrait and a biographical sketch of General Doniphan, showing especially his subsequent and brilliant career as a commander of volunteers in the Mexican war.

APPENDIX TO HISTORY OF THE PROPHET JOSEPH.

A JOURNAL KEPT BY DON C. SMITH, WHILE ON A MISSION WITH GEORGE A. SMITH, HIS COUSIN.

At a meeting of the High Council held in Adam-ondi-Ahman, I was appointed in company with my cousin George A. Smith, Lorenzo D. Barnes and Harrison Sagers, to take a mission to the east and south, for the purpose of raising means to buy out the mobbers in Daviess co., Missouri; also to effect an exchange of farms between the brethren in the east, and the mobbers in our immediate neighborhood.

On the twenty-sixth of September, 1838, we took leave of our friends, and started on our mission, in company with Brother Earl, who proposed taking us in his wagon as far as Richmond, a distance of seventy miles. We stopped at Far West to see Brother Joseph. He sanctioned our mission, and bid us God-speed. On our way to Richmond, we stayed over night with Captain Alpheus Cutler, formerly of the United States army. He and his family treated us with much kindness. We also called on John Goodson, who a few days previous had shared freely in the hospitality of my uncle's house, yet he had not the politeness to ask either cousin George or myself to take breakfast with him.

When we got to the landing, we found the river very low, and but one boat up, which was the *Kansas*. Whilst waiting for this boat, we had an interview with David Whitmer. He had not confidence to look us in the face, for he had become our enemy; yet, when we parted, he shook hands with us quite cordially, and wished us success.

On the thirtieth of September, we went on board the *Kansas*; this was a very slow conveyance, for one of the wheels was broken; besides, the river being very low, and full of snags and sand bars, we got along but slowly on our journey. Here we traveled in company with General Wilson and Samuel Lucas, besides many others who had taken an active part in the expulsion of the Saints from Jackson County, in 1833. General Atchison was also on board. On arriving at De Witt, we found about seventy of the brethren with their families, surrounded by a mob of about two hundred men. When the boat landed, the women and children were much frightened, supposing that we also were mob. We would have stopped, and assisted them what we could, but we were unarmed, and, upon consulting together, it was thought advisable for us to fulfil our mission, so we returned to the boat, and proceeded on our journey. From this onward, the "Mormons" were the only subject of conversation, and nothing was heard but the most bitter imprecations against them. General Wilson related many of his deeds of noble daring in the Jackson mob, one of which was the following: "I went in company with forty others to the house of one Hiram Page, who was a 'Mormon,' in Jackson county. We got logs and broke in every door and window at the same instant; and pointing our rifles at the family, we told them, we would be God d——d if we didn't shoot every one of them, if Page did not come out. At that, a tall woman made her appearance with a child in her arms. I told the boys, she was too d——d tall. In a moment the boys stripped her, and found it was Page. I told them to give him a d——d good one. We gave him sixty or seventy lashes with hickory withes which we had prepared. Then, after pulling the roof off this house, we went to the next d——d 'Mormon's' house, and whipped him in like manner. We continued until we whipped ten or fifteen of the God d——d 'Mormons,' and demolished their houses that night. If the Carroll boys would do that way, they might conquer; but it is no use to think of driving them without about four to one. I wish I could stay, I would help drive the d——d 'Mormons' to hell, old Joe, and all the rest."

At this, I looked the General sternly in the face, and told him that he was neither a republican nor a gentleman, but a savage,

without a single principle of honor. "If," said I, "the 'Mormons' have broken the law, let it be strictly executed against them; but such anti-republican and unconstitutional acts as these related by you, are below the brutes." We were upon the hurricane deck, and a large company present were listening to the conversation. When I ceased speaking, the General placed his hand upon his pistol, but I felt safe, for Cousin George stood by his side, watching every move the General made, and would have knocked him into the river instantly, had he attempted to draw a deadly weapon. But General Atchison saved him the trouble by saying, "I'll be God d——d, if Smith ain't right." At this, Wilson left the company rather crest-fallen. In the course of the conversation, Wilson said that the best plan was, to rush into the "Mormon" settlement, murder the men, make slaves of the children, take possession of the property, and use the women as they pleased.

There was a gentleman present from Baltimore, Maryland; he said he never was among such a pack of d——d savages before; that he had passed through Far West, and saw nothing among the "Mormons" but good order. Then, drawing his pistols, he discharged them; and re-loading, he said, "If God spares my life till I get out of Upper Missouri, I will never be found associating with such devils again."

Shortly after this, we were invited to preach on board. Elder Barnes gave them a good lecture, and I bore testimony. The rest of the way we were treated more civilly, but, being deck passengers, and having very little money, we suffered much for food. On one occasion we paid twelve and a half cents for one dozen ears of [Indian] corn; and after grating it, we paid a woman twelve and a half cents more for baking it into bread, although it was badly done, being neither sifted, nor the whole kernels taken out; but we were so hungry that we were glad to get it.

We continued our journey together through every species of hardship and fatigue, until the eleventh of October, when Elder Barnes and H. Sagers left us, after our giving them all the money we had; they starting for Cincinnati, and we to visit the churches in West Tennessee. Soon after this, Julian Moses, who had fallen in company with us on the way, gave us a five franc piece, and bade us farewell. This left Cousin George and myself alone and in

a strange land; and we soon found that the mob spirit was here as well as in Missouri, for it was not long before we were mobbed by near twenty men, who surrounded the house in the night, and terrified the family very much; however, we succeeded in driving them away. After which, we continued our journey until we arrived at Brother Utley's, in Benton county, a neighborhood where Brothers Patten and Woodruff were mobbed some years ago. We soon made our business known to all the Saints, who said they would use every effort to be on hand with their money and means—some in the fall, others in the spring. We received from Brother West twenty-eight dollars to bear our expenses; and also from others, acts of kindness which will never be forgotten.

About this time our minds were seized with an awful foreboding—horror seemed to have laid his grasp upon us—we lay awake night after night, for we could not sleep. Our forebodings increased, and we felt sure that all was not right; yet we continued preaching until the Lord showed us that the Saints would be driven from Missouri. We then started home, and, on arriving at Wyatt's Mills, which was on our return, we were told, that, if we preached there, it should cost us our lives. We gave out an appointment at the house of Sister Foster, a wealthy widow. She advised us to give it up; but, as she had no fears for herself, her property or family, we concluded to fulfil our appointment. The hour of meeting came, and many attended. Cousin George preached about an hour, during which time a man, named Fitch, came in at the head of twelve other mobbers, who had large, hickory clubs, and they sat down with their hats on. When Cousin George took his seat, I arose and addressed them for an hour and a half, during which time, I told them that I was a patriot—that I was free—that I loved my country—that I loved liberty—that I despised both mobs and mobbers—that no gentleman, or Christian at heart, would ever be guilty of such things or countenance them. At this the mob pulled off their hats, laid down their clubs, and listened with almost breathless attention.

After meeting, Mr. Fitch came to us and said that he was ashamed of his conduct, and would never do the like again, that he had been misinformed about us by some religious bigots.

We continued our journey until we reached the town of

Columbus, Hickman county, Kentucky. Here we put up with Captain Robinson, formerly an officer in the army, who treated us very kindly, assuring us that we were welcome to stay at his house until a boat should come, if it were three months. While here a company of thirteen hundred Cherokee Indians encamped on the bank of the river, to wait for ferry privileges. They felt deeply wounded at leaving their native country for the west. They said they were leaving a fine country, rich in mineral, but the whites knew very little of its value. They excited our sympathies very much; little did I think that my own wife and helpless babes were objects of greater sympathy than these.

At length a boat came along, and we went on board. We had to pay all our money (five dollars) for fare, and eat and lie among negroes, as we took a deck passage. About ninety miles from St. Louis our boat got aground, where it lay for three days. During this time we had nothing to eat but a little parched corn. They finally gave up the boat and left her. We went to the clerk and got two dollars of our money back, after which we went on board of a little boat that landed us in St. Louis the next morning. Here we found Elder Orson Pratt; he told us that Joseph was a prisoner with many others, and that David Patten was killed, giving us a long and sorrowful account of the sufferings of the Saints, which filled our hearts with sorrow.

The next morning we started again on our journey. When we arrived at Huntsville, we stopped at the house of George Lyman to rest, he being uncle to Cousin George, whose feet had now become very sore with traveling. Here we heard dreadful tales concerning our friends in Daviess county, that they were all murdered, and that my brothers, Joseph and Hyrum, were shot with a hundred balls.

We had not been long in Huntsville till the mob made a rally to use us up with the rest of the Smiths, and, at the earnest request of our friends, we thought best to push on. The wind was in our faces, the ground was slippery, it was night, and very dark, nevertheless we proceeded on our journey. Traveling twenty-two miles, we came to the Chariton river, which we found frozen over, but the ice too weak to bear us, and the boat on the west side of the river. We went to the next ferry. Finding that there was no boat here, and that in the next neighborhood a man's brains were

beat out for being a "Mormon," we returned to the first ferry, and tried by hallooing to raise the ferryman on the opposite side of the river, but were not able to awaken him. We were almost benumbed with cold, and to warm ourselves we commenced scuffling and jumping, we then beat our feet upon the logs and stumps, in order to start a circulation of blood; but at last Cousin George became so cold and sleepy that he said he could not stand it any longer, and lay down. I told him he was freezing to death; I rolled him on the ground, pounded and thumped him; I then cut a stick and said I would thrash him. At this he got up and undertook to thrash me, this stirred his blood a little, but he soon lay down again; however, the ferryman in a short time came over, and set us on our own side of the river. We then traveled on until about breakfast time, when we stopped at the house of a man, who, we afterwards learned, was Senator Ashby, that commanded the mob at Haun's Mill. That night we stayed at one of the bitterest of mobocrats, by the name of Fox, and started the next morning without breakfast. Our route lay through a wild prairie, where there was but very little track, and only one house in forty miles. The northwest wind blew fiercely in our faces, and the ground was so slippery that we could scarcely keep our feet, and when the night came on, to add to our perplexity, we lost our way. Soon after which, I became so cold that it was with great difficulty I could keep from freezing. We also became extremely thirsty; however, we found a remedy for this, by cutting through ice three inches thick. While we were drinking we heard a cow bell, this caused our hearts to leap for joy, and we arose and steered our course towards the sound. We soon entered a grove, which sheltered us from the wind, and we felt more comfortable. In a short time we came to a house, where George was well acquainted; here we were made welcome and kindly entertained. We laid down to rest about two o'clock in the morning, after having traveled one hundred and ten miles in two days and two nights. After breakfast I set out for Far West, leaving George sick with our hospitable friend. When I arrived, I was fortunate enough to find my family alive and in tolerable health, which was more than I could have expected, considering the scenes of persecution through which they had passed.

(To be continued.)

A SKETCH AND SAYINGS OF BISHOP EDWARD HUNTER.

BY ELDER JOHN NICHOLSON.

Bishop Edward Hunter was a large, portly man, of pleasing appearance. His forehead was expansive in both directions, being broad and high. His face was full and well proportioned, the nose aquiline, eyes bright, and expressive of mental penetration. His hair, which was plentiful, was fluffed up from the forehead. He wore a full beard. The aspect of his countenance was strikingly benevolent.

Everybody who knew the Bishop will remember one of his characteristic expressions, a sermon in itself, often uttered in the assemblies of the Saints: "Pay your tithes and offerings, and be blest."

One of his prominent traits was the ability to discern the characteristics and tendencies of men. An instance: A young man, with whom he was unacquainted, called upon him with regard to some business matter. He evidently took his measure, because he afterwards enquired of another person as to who the young man was. The individual interrogated, purposely withheld the name of the object of the enquiry for a while, in order to get a description of him from the Bishop. He got it: "Active young fellow; all sail and no ballast." The aptness of the remark was so strikingly correct, in the judgment of the listener, that he could not hide his amusement.

He seldom permitted himself to get ruffled when matters were not going to suit him. One such instance, however, is remembered by one of his friends: He had just driven up to the gate of his residence, when he suddenly dropped the lines from

his hand and said, with some degree of energy: "Father: jostle things about and get them into shape, as soon as you can, if you will." Then, as if it occurred to him that he was somewhat over-urgent, he said, in a softer tone: "But I can wait."

He had the unusual faculty of being able to think on more than one subject at the same time, and only speak regarding one of them. In early times, in Utah, a man called upon him to ascertain if he could, by some means, obtain a couple of wagons. The Bishop turned the conversation to a subject entirely different from the object of the caller, but he evidently had been thinking it over, as he exclaimed suddenly: "No wagons, no wagons," at the same time making it clear that, so far as he was concerned, the interview was ended.

This worthy man was above pretense or hypocrisy. He was so much the other way that occasionally his statements were somewhat embarrassing. A sample: A gentleman visiting Utah from the East, had an interview with him. In the course of conversation the Bishop explained some of the principles of his faith. His explanations were received with credence and respect, the listener being probably impressed. The same gentleman accompanied by a companion, met him again. The visitor said: "Now, Bishop Hunter, I would like you to tell my friend what you told me." The reply came without hesitation: "No, no, you're honest. I like to talk to you. I don't wish to talk to him."

The mental construction of the Bishop was such that he would, by a rapid process, notice and be impressed by an object or condition associated with something else of much more importance, and permanently retain it in his memory. He was, for instance, relating to the writer some of his early experience, in times of trouble, previous to the exodus from Nauvoo. He and others, mounted on horseback, were on some expedition. On their way, they were unexpectedly intercepted by a mounted group of anti-"Mormon" mobocrats. The two parties were separated by a creek, on the banks of which they halted and confronted each other. The leader of the mob at once attracted Bishop Hunter's attention, principally because, as he said, "He had a cast in his eye, and a hole in his hat." In the course of the relation of the story, the Bishop would occasionally repeat the statement about

the eye with a twist, and the rip in the broad brim of the sombrero of the mobocratic chief.

Bishop Hunter's name was a household word in the community of Latter-day Saints, by whom he was greatly respected and beloved. Even now, he is frequently and affectionately referred to. The kindly benevolence of his nature was well understood and appreciated. Even his oddities tended to endear him to the people among whom his lot was cast for so many years.

BY OSCAR F. HUNTER.

A poor man once found a cow. He came to the Bishop to know what he should do, who then said, "Find the owner, if you can. If you can't find the owner, keep her. Every poor man, with a large family, should have a cow."

One of his sons complained to him about grasshoppers and frost. The Bishop's reply was, "Pay your tithing and be blessed; has not the Lord promised to rebuke the destroyer?" The son said, "Father, I have paid my tithing." The Bishop then replied: "Whom the Lord loveth he chastiseth."

Bishop Hunter was captain of the first emigrant train that crossed the plains, and to impress the minds of the teamsters by contraries, would say: "Boys, lock up-hill and double down."

Mr. B., who was known for his careless way of settling his debts, came to Bishop Hunter and stated that if he could borrow \$20 there was a chance of buying a cow that was for sale by the emigrants, as she was lame, and could not travel, and by recruiting her, he could make double the amount out of her. The Bishop heard his story, and said, "Brother B., I will let you have the money, but if I am deceived in you, I will not let you have any more money." Some time after, Mr. B. came and paid him the \$20, and thanked him. Soon thereafter, this same Mr. B. came again to the Bishop, and stated that if he could borrow \$80, he could buy a yoke of oxen that could not travel, and by keeping them for awhile he then could sell them for \$125. The Bishop then remarked, "Brother B., did I not tell you that if I was deceived in you, I would not let you have any more money?" He was deceived in getting the \$20 in the first place.

THE MISSIONARY'S PREPARATION.

BY JOHN H. EVANS, OF THE LATTER-DAY SAINTS' UNIVERSITY,
SALT LAKE CITY.

.....Truth embodied in a tale,
Shall enter in at lowly doors.—*Tennyson.*

I am coming to believe less and less in the power of argumentation to reach the soul, and to believe more and more in the power of narration. In other words, I think that the missionary has a far more effective means of delivering his message in the story of "Mormonism" than he can possibly have in arguments, however complete or logical. So far as we may take mere human preparation into account, I should say, therefore, that the best preparation a young missionary can have is a thorough, sympathetic knowledge of the history of our Church.

Several things have led me to this opinion.

In the first place, to tell a story or to present a picture in words has nearly always a soothing, quieting effect on the mind. Young and old alike give themselves up to the spell of the skilful narrator. To argue or to explain a point, on the contrary, not infrequently has the opposite effect—that of stirring our combative spirit, resulting, as often as not, in bitterness of feeling. Now, of these two moods—the quiet and the stirred—which is the more likely to leave the mind open to impressions of truth? Besides, it is always more difficult to awaken interest, and to keep it after it has been awakened, with an argumentative than it is with a narrative discourse; and for the very simple reason that argument addresses itself to the intellect, and is abstruse, while narrative addresses itself to the feelings, and is generally

about concrete things. One reason why these opposite effects follow is: that everyone can understand a story: but not everyone can understand and follow an argument. Hence, very often a really good argument is lost on many minds. Then, too, people are more easily impressed, and the impression lasts longer, when the feelings are affected; and they are more apt to do something than they are when only the intellect is touched.

Indeed, an apt narrative or description well-told is itself an argument, and frequently an argument of the highest positive value. Burns's description of "orie cattle" and "silly sheep," and their sufferings in the pitiless storm is better than half a dozen sermons on mercy. The narrative of Christ's life is the one impressive and unanswerable argument after two thousand years of reasoning. And so the story of the "Mormons," in their struggle for religious existence, is a most striking argument for the moral earnestness of the people and the truth of their religion—for no error has ever had such a history. I confess freely that nothing in all the range of human history has had such an effect on me—a strange commingling of power, awe, grandeur, and sublimity—as the simple account of the "first vision," of the "angelic ministration," of the "exodus from Nauvoo," and, finally, of the entire dramatic life of this people. And I am certain that not all this effect is due to my sympathy for "Mormonism."

Quite in harmony with these facts is the practice of successful preachers of the word, from the great Master to the humblest teachers. And this list includes the apostles of Jesus, ancient and modern.

Jesus rarely argued. He stated the truth in plainness and simplicity, and let it strike where it would. To the false doctrines and traditions of a thousand years, he opposed his simple, "I say." But this was his method only when he addressed the haughty, self-righteous Pharisee. It was quite different when he instructed the humble seeker after truth. In this case, he was gentle, and ever willing to teach, and always brought down his teachings to the comprehension of the simplest. Now, how did he make himself understood chiefly by parables and other narratives? To the question, "Who is my neighbor?" he answered, not with an elaborate exposition of the word "neighbor," but with a

parable of the "good Samaritan;" and what could be more exquisite, more forceful, so absolutely clear? When he wished to teach and impress the lesson of mercy and forgiveness, he told another narrative of the "prodigal son." Could anything be more apt and clear and impressive? It stands today as the classic argument to enforce this lesson. And so we could give numberless examples.

The methods of his apostles, whether conscious or unconscious, were much the same. We have an account of only a few sermons, but these few are mainly narrative. Peter, before the thousands assembled to hear his first discourse after the resurrection of the Lord, recounted the sinless life of his Master; and three thousand were pricked in their hearts and cried, "Men and brethren, what shall we do?" Stephen, when he was standing disrobed before the fierce hatred of a mob, ready to be stoned, rehearsed the history of his people from the beginning, and showed that that history looked forward to, and would be incomplete without Christ. Read that masterly discourse of Paul's before Agrippa, and you will feel the power of narrative. All that Paul does is to tell the story of his own conversion; but he does it with such effect as to move the unbelieving king to exclaim, "Almost thou persuadest me to be a Christian." Almost! but not quite. This speech will amply repay the closest study.

It has been so in our own day. Joseph held thousands spell-bound, not alone by the magic of his voice or presence, but mainly by the simplicity and touching grandeur of the "first vision" or the "angel's visit." "Don't tear down others' religion," was his advice to the apostles, and they went forth speaking only of their own—how an angel had visited an obscure boy in the West, and delivered him the keys of spiritual power; how a new organization after a divine pattern had been effected; how they had been divinely commissioned to teach and warn the world. The story was its own argument, and thousands were pricked in their hearts. The Voice of Warning, the "Mormon" classic, which is mainly narrative, has done more, if we may attempt to estimate earthly instruments, than volumes of arguments. "Oh My Father" has gladdened many a soul. It is such things, not arguments, that touch and soften the heart.

But to do all this, it requires a thorough knowledge of Church history. To know that the Church was organized in 1830, went from New York to Ohio, was driven from Missouri, and, later, from Nauvoo, and finally settled in the mountains, where it is today flourishing—these things—scraps of information—are not sufficient. To preach effectively, we must preach from the fullness of our knowledge. We must have gone down deep into the heart of things, studied the details, and known them as we know our letters. Not only so; we must have lived and suffered and bled with the Saints in Missouri, in Nauvoo, on the plains—have lived over, in vivid imagination, the events which we narrate. Knowledge must be sympathetic, or it will accomplish nothing. We must believe, with a terrible earnestness, the truth of our narrative. This thing called “Mormonism” must become part of our being; it must vitalize our affections, fire up our souls with a divine heat. We must ourselves be stirred before we can stir others; we must ourselves feel the truth before we can make others feel it. Sympathy is what makes the difference in telling a narrative: the unbeliever will tell our story very differently from our way. And by sympathy, I do not mean this manufactured stuff. It must be genuine, or it will do harm—it will create positive disbelief. An overpowering earnestness, I should say, is the chief quality of Paul’s address before Agrippa.

Nor is such a knowledge hard to acquire. On the contrary, it is much more easily mastered than the material for good and effective arguments. To argue well requires a vast information, and an intellect which has submitted to long, systematic training and discipline. Moreover, argumentation has a multitude of devious by-paths, in which, if we are not careful, we shall get lost. It is not so in narration and description. They, too, require much study, both of facts and methods; but the study is not so long and laborious, nor are we so likely to be led astray. With a proper study of the facts of Church history will come a profound sympathy for the people and the truths of their religion. No young man who is worthy of going on a mission can read the story of the “Mormons” without being deeply moved.

With this sympathetic knowledge must come a power of telling these facts, which ordinarily comes in no other way. There

will be a righteous boldness in proclaiming truth, a fearlessness of what men can do, a tremendous and overmastering earnestness that cannot but produce conviction, and, better than all else, an elevation of character that will sweep before it every objection against the truth.

I, perhaps, ought to add that in what I have said, the preparation of the missionary from a human viewpoint, is emphasized almost exclusively. Not that I have overlooked in my mind the heavenly preparation—I should be loath to do this. Without the power of the Spirit, all human preparation would be vain. Still, we have this matter of human training to look after, and we should do our best, in the spirit of humility, faith, and devotion, to fit ourselves for the greatest mission ever given to man.

OPPORTUNITY.

Master of human destinies am I;
Fame, love and fortune on my footsteps wait,
Cities and fields I walk; I penetrate
Deserts and seas remote and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate.
If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate.
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore,
I answer not and I return no more.

Selected.

USE OF THE WORD ELOHIM.

BY PROF. W. H. CHAMBERLIN, OF THE BRIGHAM YOUNG COLLEGE,
LOGAN, UTAH.

Two words, *El*, of which *Elim* was the plural form, and *Eloah*, of which *Elohim* was the plural, were applied generally to Deity by the Hebrew people. All these forms are found in the other Semitic languages, and are, therefore, very ancient in origin.

Under severest discipline the people of Israel were educated in the school of monotheism, in order that God's nature might be revealed to man, and in order that unity might be introduced into the moral life of man. Under this discipline, the people of Israel must have learned to apply the plural form *Elohim*, which their fathers had used of Deity, in speaking of the one God whom they had been taught to serve.

The Hebrew language would allow them to do this, for a few nouns, when used by them in the plural, seemed to magnify the original idea. In such cases the plural form was treated grammatically as singular. An example may be found in Job 40: 15, where the plural form behemoth is used to intensify the image of the animal there being described, as is shown by context. In the same verse, the behemoth is referred to by the singular pronoun he.

But the use of *Elohim*, in this sense, by the later writers of Israel, is not necessarily opposed to the view that in the earliest documents or writings which the Hebrews possessed, it was applied to a plurality of Gods.

The objection to this view has been made that, with the plural form *Elohim*, in Gen. i, the singular verb is used. Such a use of a singular predicate with a plural subject is, however, com-

mon in Hebrew. On page 111 of *Harper's Hebrew Syntax* we find the following rule covering the case, viz.: "When the predicate precedes the subject it may agree with the subject in number or it may assume the *primary form*, viz.: third masculine singular, whatever be the number of the following subject." So the plural form *Elohim* after a singular verb, the construction found in Gen. i, and elsewhere, is no proof that it is singular in any sense. Similar constructions are found with other words in Gen. i: 14, where the singular of the verb *haya*, be, is followed by the plural noun *meoroth*, lights; in Gen. xli: 50, where the singular verb *yul-lodh*, was born, is followed by the plural noun *sheney banim*, two sons; in Job xlii: 15, where the singular verb *nimtsa*, was found, is followed by the plural noun *nashim*, women. Many similar examples might be given to illustrate the rule.

That *Elohim* was used in the plural sense in Gen. i, is shown in the 26th verse, where the *Elohim* in referring to themselves use the plural suffix, *nu*, our, twice; and they also use the plural form of the verb *naaseh*, let us make. Also in Gen. xi: 7, where *nerd-hah*, let us descend, and *nabhlah*, let us confuse, two verbs in the plural form, proceed from the mouth of God. In Gen. iii: 5, the plural construct participle, *yodhe*, knowers of, modifies the noun, *Elohim*, which therefore is also plural. It is just possible that this participle is predicated of the subject you, but the participle would then follow the finite verb, giving a very unusual construction for the early Hebrew writers. One such construction is, however, found in Gen. iv: 17, "he became (one) building a city."

The thought of the possibility of God's having with him great associates was alive even to the time of Isaiah, as is shown in Isaiah vi: 8, where Jehovah said, "Whom shall I send, and who will go for *us*?" Jehovah was a personal name applied to the Being who guided Israel, and afterwards lived on the earth as Jesus Christ. (III Nephi, xv: 5, Doc and Cov. sec. 110.) Probably few of the Jews were ever able to distinguish Jehovah from *Elohim*, as it was latterly used, i. e. in the singular sense, and so when late writers wrote down the portion of Genesis where the name of Jehovah began to be used, they placed next to it, for the same purpose for which we now place the marginal reading, the word *Elohim*. So we have in Gen. ii: 4; iii: 24, and in some other places, the

expression *Jehovah Elohim*, translated the Lord God. The words were put together late in Israel's history when *Elohim* had come to be used in the singular; *Jehovah Elohim* meant Jehovah, i. e. God. Later the explanatory use of the word *Elohim* was forgotten, and the two words combined to apply to God. (See page 219 of *Brown's Hebrew Lexicon*, the most authoritative lexicon in English, for the above explanation.)

The use of the singular noun *Eloah* is almost confined to poetry. It is used in Psalm xviii and in Deut. xxxii. There is ground for saying that the Savior on the cross in crying out to His Father, used the singular form *Eloah*. In combining *Eloah* with the suffix *i*, meaning my, and expressing the result in Greek the h would be dropped, for there is no letter h in the Greek alphabet. A, which was merely introduced to assist the Hebrew to pronounce the h, would also be dropped. The result would give us *Eloi*, the form given in the basic gospel, in Mark xv: 34. (See also Judges v: 5, of the Septuagint).

In the year 1830, we find Joseph Smith, in the face of the tradition of the whole world, daring to render the word *Elohim* in Gen. i, et seq., in the plural. It is one great evidence of the divinity of the Church of Jesus Christ restored in these last days that its prophet said many things, in the day in which he lived, that a progressive people are beginning to appreciate as true; and so we find learned men sympathizing with the daring position taken above. With reference to Gen. i: 26, and similar passages, we find as one explanation in the lexicon mentioned above, a lexicon based on the work of Gesenius, the great German Hebrew scholar, that God was in consultation with angels, our prophet's explanation exactly. In conclusion I shall quote the words of the great Biblical scholar, the Rev. A. B. Davidson of Edinburgh in explanation of the same: "The use of 'us' by the divine speaker (Gen. i: 26, iii: 22, xi: 17) is strange, but is perhaps due to his consciousness of being surrounded by other beings of a loftier order than men (Is. vi: 8). (See *Hasting's Dictionary of the Bible*, page 205)

A RICH MAN'S THANKSGIVING DINNER.

A STORY FOR THE BOYS AND THE RICH.

BY L. L. GREENE RICHARDS.

Mr. Edson Clarell was the wealthiest man in Lower Weldon; and for one particular Thanksgiving day he had decided to be also the most generous and hospitable.

It was not enough that he donated liberally to the charitable societies, to make the day truly one of thanksgiving for the unfortunate and needy: he had taken it into his head to carry out a splendid little scheme of his own, also, for which elaborate preparations had been made for a number of days previous to the last Thursday in November.

His good-natured plan was to have all the poor, who resided in his immediate neighborhood, at his own tables, in his own house, to dine with him on that Thanksgiving day. Some of his very prudent friends tried to prevail on him not to make the affair quite so general, as much injury to his handsome carpets and fine furniture might result from such an unusual entertainment. But when Edson Clarell had once made up his mind concerning his own affairs, he was not one easily to be persuaded out of having his own way. As he was a young "old bachelor," and there was no Mrs. C. to help him decide matters, he made his own decisions and usually carried them out. This time he said that to see the statuary and pictures in his house might be as great a treat to some of his poor neighbors as a good dinner. So it came about that the poor people of the neighborhood, men and women, young and old, and little boys and girls, assembled in the Clarell residence to par-

take of the master's kind hospitality, by his own invitation on that Thanksgiving day.

He stood at the front entrance himself, greeting each guest with a beaming smile and a warm handshake. The poorest among his visitors received more cordial welcome and more careful attention than others who appeared to be not so especially in need.

One bright boy, of about fourteen years, came to help his temporarily crippled mother along, and very tenderly he relinquished the care of the precious charge to Mr. C., with a loving "Good-bye, mother; I'll return for you early."

"Why, here!" said Mr. Clarell, motioning the boy, who was starting off, to remain, "won't you stay, young man? What's your hurry?"

"I didn't consider I ought to stay to dinner here," replied the boy, "because I have work, and am earning a living."

"Well, well!" said Mr. C., "I like your independence very much; but this is a holiday, you're not working today, are you?"

"No, sir," the boy answered, "but I can buy my dinner."

"Well, well!" said Mr. C. again. "See here, my boy, you stay with your mother, because she will enjoy her dinner more with such a son beside her. We shall have an abundance for all, and you're most heartily welcome. And since you appreciate work, and feel that you should pay for what you eat, you shall have the privilege of helping me to wait on and entertain my guests. How will that suit you?"

"Fine!" said the boy. "I shall be delighted to stay, under those circumstances. I thank you ever so much, and will do my best to help you."

"Take your mother into the parlor, then, and give her the very best seat you can find; talk bright and interesting things to her, and to others who will be near you; I am sure you can do that."

The kind host turned his attention to others who were coming in. Later, when the guests were invited to the tables, Mr. C. noted with pleasure how quick and handy the boy with the lame mother was in assisting to seat the company, making them feel comfortable and at home, and looking to the wishes of all who were near enough to be cared for by him. Several times, as the

dinner progressed, the host felt remarkably well pleased with the boy's readiness to see what should be done, and his alacrity in doing it.

By and by, Mr. C. moved around to where the boy stood and sat down by turns, as occasion required or permitted, under his double obligation of reaching and passing dishes to and fro, and doing justice in his own behalf to the excellent meal provided.

"Young man," said Mr. C., "your mother and friends call you Johnney, I believe."

"Yes, sir, John Fisher is my name," answered the boy, politely, arising to look at his host.

"Well, well!" said that gentleman. "I notice, Johnney, that you know what you're about when you're waiting on a company of people, and I believe you'll know just how to serve the wine; and that comes now. Will you help some of my waiters? There's one or two (here Mr. Clarell dropped his voice almost to a whisper) that I dare not trust to handle the sparkling beverage. Now, if you will help with that part of the serving, I'll be extremely obliged."

For the first time that day, Johnney hesitated, and seemed not exactly clear in his mind as to his duty in the request made of him.

"Well, well!" said Mr. C., "what is it? Have you signed the temperance pledge, and does that restrict you from passing a glass of wine to another person?"

Johnney now stood close to Mr. C., and answered as they moved a little aside from the others, "No, sir, I have not signed the pledge; but I have joined a people who have a 'Word of Wisdom' from the Lord, suited to these latter-days; and wine is among the forbidden things, except on very rare and special occasions. Therefore, if you will please excuse me, Mr. Clarell, I would prefer some other service, and not touch the wine."

"Well, well! Wisdom! Wisdom from the Lord! That is what I want, what I am seeking for, and what I'll have, if I can get it!" exclaimed Mr. Clarell. "What is this Wisdom you have, Johnney? Tell me what it is, can you?"

"Yes, sir," replied Johnney, "I could explain something about it to you, if you had the time."

"Well, well! I must hear it! I must hear it! Now let us

just tell the waiters to go on with what they are about, while I'm busy for a few moments; and I'll return to you."

While Mr. C. excused himself to his guests for a short time, and instructed his waiters how to proceed, Johney went to his mother and asked if she had that card in her hand-bag, which they had been studying that morning. She had the card, and handed it to her son, who again withdrew from the company, and was presently joined by Mr. C. The card which the boy handed to the gentleman was covered with printed matter on both sides. At the top of the first page appeared in large letters, "Word of Wisdom."

Glancing hastily at the card, Mr. C. said, "Well, well ! Johney go and finish your dinner. I will read and consider this; and thank you." Johney returned to the table.

When he and his mother had fully completed a first-class dinner, they arose, and immediately Mr. C. came to them.

The wine had been forgotten, no strong drink was served; and yet no lack was felt; every one of the guests seemed to be thoroughly satisfied with the generous repast. Besides, there remained ever so much food to be taken away by the visitors. When all had eaten as much as they could, each one was given something to take home for future need. So they were more than satisfied.

"Well, well ! Mrs. Fisher and Johney," said the host, "there is something extraordinary about the reading on this card. I should like to look it over and consider it, when I have more leisure. Will you let me retain it for the day, please ?"

"Keep it altogether; we are very glad of the privilege of giving it to you, Mr. Clarell," replied Mrs. Fisher, "and we have other reading matter that might interest you, which Johney will bring you at any time, if he may do so ?"

"Well, well ! indeed he may. You know where my office is, Johney; call in and see me."

Again warmly shaking the hands of Mrs. Fisher and her son, Mr. C. went about among his guests saying cheery, pleasant things, receiving their grateful thanks, and feeling that he was really the happiest soul in that happy throng.

"Well, well !" he remarked to himself that evening, as he retired to slumber, "what a good day this has been,—the best in

all my life ! Truly a day of thanksgiving and praise to the Lord. And that card !" he continued, taking it from the stand by his bed and looking it over once more. Then, seating himself, he read the "Word of Wisdom" through, aloud, emphasizing some portions which struck him more forcibly than others: "Inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither mete in the sight of *your Father* !"

These lines he read and re-read several times. Something in the sentiment seemed to appeal to his soul as nothing had done which he had ever read or heard before. He read to the end, then laid the card on the stand, and praying, retired.

He closed his eyes, but for some time his lips moved, and he spoke audibly, saying, "Health ! Bodily health ! What a recompense to receive and be made sure of, for remembering and keeping the things which the Lord commands His children ! I must know more of this, I must learn what the commandments are."

For a moment he lay silently contemplating, then he quoted, "And shall find wisdom and great treasures of *knowledge, even hidden treasures*, and shall *run and not be weary*, and shall *walk and not faint* !"

"What promises !" he exclaimed. "What would I not sacrifice to secure them ? And to think that they are so sure to those who live for them. That they are actually from the Lord !

"That He has spoken them who cannot deceive nor utter that which is not true. I must know more concerning these things—I must—what a day this has been for me and for others ! How that poor but intelligent old French-English gentleman glowed while explaining the nature and value of my paintings and statuary ! Why I have learned today that I have wealth in my home that I had never dreamed of. The radiance of the old maid sisters over my choice collection of books ! Wonder if they will remember my invitation to come and examine my library at their leisure ? How the children and all enjoyed everything ! It was like being in heaven to see and hear them. And Johny Fisher—and—the—card—Well!—We—ll!—We—l—l!"

And Mr. Edson Clarell slept the sleep of an honest and generous-hearted man, after a perfect Thanksgiving day.

HE HATH GIVEN US LIFE.

EVIDENCE FROM ORGANIC NATURE OF THE EXISTENCE OF GOD.

TWO PARTS—PART ONE.

BY PROF. OSBORNE WIDTSOE, OF THE LATTER-DAY SAINTS'
UNIVERSITY, SALT LAKE CITY.

Zophar.—Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?

Job.—But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this?

I.

Unquestionably the most remarkable phenomenon in the organic world, consists in the multiplication of organism through the operation of definite procreative laws. In the plant and the animal kingdoms alike, living beings are provided with reproductive organs, and possess power to propagate their own species. Plants are divided into two great classes, known by the absence or presence of visible flowers. In the flowerless plants, the organs of fructification are obscure, and often rudimentary; but they are, nevertheless, present, and are capable of performing their own peculiar functions. To the sub-kingdom of flowerless plants belong mildews, smuts, rusts, toadstools, mushrooms, lichens, ferns, mosses, and many other low-order plants; and it was believed anciently that the individuals of this class bore no seeds. But the perfection of modern science has established beyond ques-

tion that the reproductive apparatus of a flowerless plant produces a multitude of minute grains, termed spores, from which are developed new and perfect individuals.

In the flowering plants, the organs of reproduction are distinctly visible. The gay blossoms that gladden our sight in the spring and summer months, constitute that portion of a flowering plant which is the chief end of its whole life: in the flower region is produced the seed, the germination and growth of which are to give origin to a new plant. Rudimentary seeds are produced in the central part of the flower, and these are fertilized, when the plant has reached maturity, by grains of ripened pollen-dust, which are carried by the wind or by insects. The young seed thus fertilized becomes a new center of growth. It expands and multiplies by division and sub-division, then begins to form the various organs according to the species, until fully developed into embryo. And the embryo, after germination, becomes matured into a perfect plant similar to the parent.

Two modes of generation are recognized as occurring among animals. These are oviparous generation and viviparous germination. Oviparous generation is that form in which the female produces eggs from which the young are hatched, as in fishes, reptiles, and birds; while viviparous generation is that in which the young are brought forth alive and fully developed, as in quadrupeds and the human species. It was thought by the ancients that there was a fundamental difference in the modes of generation of the oviparous and the viviparous animals; but recent discoveries have shown that there is no such imagined difference, "for all animals whatsoever, even the viviparous, and man himself not excepted, are produced from ova."

Aristotle, who has been called the father of natural history, recognized still another mode of generation as occurring in the organic world. He believed that certain low forms of life, such as worms, insects, parasites, maggots, were produced spontaneously, without parents, from the soil, or the water, or decaying animal and vegetable substances. And for two thousand years after this noted philosopher, it was believed, that shellfish of all kinds were produced without parents; that eels issued from the "fat coze" of the Nile; that tadpoles were formed in lake-

mud by the vivifying action of the sun; that caterpillars were begotten by the leaves on which they fed; and that winged insects, serpents, rats, mice, and even higher animals, were generated without an ancestry.

If a piece of flesh be left exposed, it will putrify; and there will appear in it myraids of little worms, or maggots. They seem to spring suddenly into life, without cause; hence, it is not surprising that those who had no experimental check upon this phenomenon, should receive it as evidence of spontaniety. But in the year 1668, one Francisco Redi, physician to the grand dukes of Tuscany, applied himself to the examination of this apparent anomaly. He observed that there were always multitudes of buzzing flies around putrifying flesh; and he guessed that the maggots were due, in some way, to the agency of the flies. He put, therefore, some meat in a jar, and covered it closely with paper; and he found that, though the meat became decomposed, there were formed no maggots in it. Redi then put meat in another jar and covered it with a very fine gauze. As the meat decayed, the putrid odors rose through the gauze, and flies swarmed over it. They alighted on it, and deposited their eggs; and in a short time maggots were hatched on the gauze, while in the meat there was found none. Thus this celebrated physician showed that maggots, instead of being produced without parents, are really hatched from eggs laid by perfect insects, and become themselves finally developed into perfect forms similar to their parents. Redi was followed by Vallisneri, Schwammerdam, and Reaumur; and the results of their extended researches banished forever the notion of spontaneous generation in higher forms of life, from the minds of scientific men.

When the microscope was invented and came into scientific use, there was revealed to view a vast world of life till then undreamed of. Animal and vegetable infusions, left exposed to the air, were found to abound in tiny creatures much too small to be seen with the unaided eye. Stagnant water was found to teem with these minute organisms; it was estimated by Leenwenhalk, one of the first microscopic observers, that there were 500,000,000 germs in one drop of foul water. The individuals of this new-found world of life were so small that scientists found great diffi-

culty in studying them; and it was obviously difficult to assign to these microscopic forms a germinal origin. Hence, many investigators began to entertain again the notion of heterogenesis, or spontaneous generation.

The scientific world became soon divided into two contending parties. Both sides were led by men of renowned excellence; and for many years it was questionable on which side was found the greatest evidence. However, in 1777, the celebrated Abbe Lazzaro Spallanzani published results of experiments, that entirely overthrew many of the convictions of the heterogenists. Spallanzani charged his flasks with organic infusions, sealed their necks with a blow-pipe, subjected them to the heat of boiling water, then to a temperature favorable for the development of life. He found that after many months there were no signs of life in the infusions. The results of Spallanzani were corroborated by those of other experiments; and, in 1837, the celebrated investigator Schwann showed further that putrification itself "is due to decomposition of organic matter attendant on the multiplication therein of minute organisms." Professor Cohn, of Breslau, says that "no putrification can occur in a nitrogenous substance if its bacteria be destroyed and new ones prevented from entering it. Putrification begins as soon as bacteria, even in the smallest numbers, are admitted either accidentally or purposely." And during the ten years extending from 1859 to 1869, Professor John Tyndall conducted a series of experiments by which he proved that the bacteria, or germs, of putrification and disease, are carried about with the floating matter of the air. A beam of light reveals that the air is filled with particles of dust. Professor Tyndall admitted air from which the floating matter had been removed, into sterilized organic infusions; and they remained for many years as pure and fresh as when they were first put into their containing flasks. In this way the number of beings in which spontaneous generation was thought possible, gradually diminished, until it is now held by the most eminent scientists that spontaneous generation is a thing unknown and impossible in nature.

The facts that we have just briefly touched have led to the recognition of a great law as existing in the organized world; namely, that "organisms reproduce others, which at maturity

closely resemble their parents." This law has been established by observation prolonged throughout the whole length of man's experience; and the fossil remains found imbedded in the strata of the earth's crust, indicate that the same great law prevailed among ancient forms of life. But these facts teach further that, not only are all living things endowed with power to reproduce their kind, but new organisms are produced only through the exercise of the reproductive powers. An organism is born into the world; we naturally infer that the germ of that new life was produced by parent life; and in no instance has this inference been shown to be at fault. It may, therefore, be affirmed as equally true with the above-stated law, that *an organism cannot come into existence by its own force, but originates in a seed, or germ, produced by a parent organism.*

(Part Two in December Number.)

A MOTHER'S PRAYER.

FOR THE IMPROVEMENT ERA.

Father in heaven! in thy loving kindness,
Stay with my boy, who is out in the world;
O, leave him not in the midst of that blindness
And unbelief into which he is hurled!

May he be strong to resist all temptation;
Brave in defense of the good and the pure;
So may his present and final salvation,
Through thy sweet mercies, be ever secure.

Thou gavest him to me, a part of my being;
O, bring him back to me safe, undefiled!
Worthy at last of thy precious face seeing,
Take us, O Father, myself and my child!

NEED OF DEVOTION IN OUR MEETINGS.*

BY EDWARD H. ANDERSON.

When the associations for mutual improvement were first organized, President Brigham Young gave this general outline of their aim and purpose:

Let the keynote of your work be the establishment in the youth of individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them, that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life.

Some years later he said:

We want you to meet together and bear testimonies of the truth. Many think they haven't any testimony to bear, but get them to stand up, and they will find that the Lord will give them utterance to many truths that they had not thought of before. It is our desire that these institutions should flourish, that our young men may grow in the comprehension of, and faith in, the holy principles of the gospel of eternal salvation, and furthermore, have an opportunity to bear and be encouraged in bearing testimony to, and speaking of, the truths of our holy religion. Let the consideration of these truths and principles be the groundwork and leading idea of every such association; and on this foundation of faith in God's great latter-day work, let their members build all true knowledge by which they may be useful in the establishment of his kingdom. Each member will find that happiness in this world mainly depends on the work he does, and the way in which he does it. It now becomes the duty of these institutions to aid the holy priesthood in instructing the youth of Israel in all things commendable and worthy of the acceptance of Saints of the Most High God.

I have been appointed by the General Board to call attention to these items that lie like the foundation stones of our organiza-

* Spoken in the Seventh Annual Conference of the Y. M. M. I. A., Salt Lake City, May 31, 1902.

tion. The reason therefor is that there is a tendency to depart, in some respects, from them, especially from the keynote of the whole situation, namely: The establishment in the youth of individual testimony of the truth and magnitude of the latter-day work. To some extent we have developed the gifts within the young people, and to a much greater extent have cultivated knowledge, and instructed them in many commendable and worthy things, but there is a perceptible lack of that devotional feeling in our associations which is characteristic of a worshiping assembly. Our associations are very mechanical, and are often conducted in a way that has a tendency to irreverence. Having, in our Manual, classified and outlined information for our main guide, we forget that the keynote of our associations should be the worship of the Lord. We have stirring activity, and friendly bustle, and a conversational and familiar atmosphere, which are all very good in their place, and are important in our associations, but they lack the quality of reverence which is the first essential of that public worship which inspires a testimony of the gospel.

Have you gone into our associations and noticed the mechanical way in which they are opened; in which the praying is done; in which the strict and prompt machinery is put into motion, and the collegiate air that permeates the reading of the exercises? It is this to which the Board desire me especially to call attention, and it is this that we desire to warn our presidents and superintendents against. That is, against making these entirely the atmosphere of our associations; with it, there should be that devotional spirit which should penetrate all the hearts and bend them to the inspiration of the Spirit of God, so that in all things, whether in joy or sorrow, whether in difficulty or prosperity, whether surrounded by clouds of darkness or by the sunshine of hope and peace, when the young people shall gather, they may still feel that nothing can separate them from the love of God and the faith that should permeate the soul of every true Latter-day Saint. That they might, in other words, be able to exclaim with the learned apostle: "In all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor

any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Everyone should gather, feeling that all which God doeth is good; and while we cannot explain, perhaps, to our own satisfaction, what he is, nor entirely what his purposes are, that we may yet have faith in him, and know that righteousness and judgment are the habitation of his throne, and with confidence meet every doubt that may arise; and, like the old Hebrew mind, impatient of direct principles, but with super-abundant confidence, meet every doubt by saying, my heart has felt that God rules over all, and that he whispers peace and consolation and comfort to every worshipping soul.

Knowledge is good in its place. It is very important that we should understand the principles of the gospel, be able to make a logical argument upon them, and prove everything that we believe from the scriptures or from modern revelation. It is very important that we have order and system and arrangement, classification, and all these items of machinery that are used in the room of the teacher; but, above and beyond all these, we should inculcate that faith in God which argument can never inculcate, nor logic establish; and our associations should partake so of the spirit of devotion that every boy who attends there might be able to exclaim in the midst of all seeming conflict of doctrine: There is a God who rules over all events, and who will bring the best out of the worst, who whispers to every soul, bruised and smitten to the earth with sorrow and grief, it is better further on. It is better that they should have such a faith than that they should have all knowledge without that faith, for it will help them to bear all things, and to establish them firmly in the faith of the living God, in which, with all our knowing, at last we must anchor. It is impossible to establish faith entirely by argument or logic; the Spirit of the living God must give the testimony, and it is that Spirit which we should cultivate to a greater extent in our associations; that feeling of worship and devotion that arises from a contrite spirit and an humble heart. It is important, perhaps, to be able to answer all the questions that arise in the mind of the unbeliever and the skeptic, but it is essential to have faith in God. It is important, perhaps, to answer all the arguments that are brought up against divine

revelation, and against the organization of our Church, and the divine calling of the Prophet Joseph Smith, but it is essential that the spirit of testimony shall satisfy the heart of every individual that these things are true, without which no man ever will be quite satisfied, for these are things that no argument can thoroughly establish, but the peace and inspiration of the Lord can establish the truth in the heart of every person who devoutly comes to God, nothing doubting.

"Well, what do you suggest that we do?" you say. I have no instructions on this point from the Board, and must therefore leave it with each president to devise means that shall inspire his association with devotion and worship. I would suggest that the officer go to God for wisdom and inspiration in his task; that reverence for the place, and for the name of the Lord, and for the priesthood, be required; that order be more strictly enforced; that testimonies be heard; that light devotional exercises be introduced, like standing and repeating in concert a short verse from the Bible: "Come unto me all ye that labor and are heavy laden, and I will give you rest, for my yoke is easy and my burden light." "He that hath my commandments and keepeth them, he it is that loveth me." (John xiv: 21.) "Let not the wise man glory in his wisdom, neither let the strong man glory in his might. Let not the rich man glory in his riches, but let him that glorieth, glory in this, that he understandeth God who doth exercise loving kindness, judgment and righteousness in the earth" (Jeremiah ix: 23, 24); that tuneful gospel hymns be sung; that, in prayer, the head be bowed and the eyes closed; that silent devotion, in which it be required that the mind in all silence shall dwell upon the Savior and his love for us, be for a moment engaged in by the class; that the class teacher leave no opportunity unimproved to impress the love of God upon the minds of his pupils, their absolute dependence upon him, the beauty of his laws and his handiwork, as well in the storm, the earthquake, the black cloud, the lightning, the sunshine and the season, as in the law that rounds the dewdrop and shapes the lines of leaf and flower and fruit, and gives to man his reason.

I would also suggest that greater interest in each other be taken, that a closer social relation exist between the president and the officers and members; that there be fewer formal pro-

grams, and more occasions where the Spirit of God may be given free scope, rather than the fixed, mechanical, unchangeable program formed in the same mold all season long; more inspiration and spirit; and, without demolishing system, less mathematical, stereotyped precision and sameness in your method of conducting the general exercises. And then when you fail to awaken the true devotional feeling with all this, that you again turn to the Lord and ask him earnestly to inspire you to teach the youth true reverence, love and devotion for God and his cause, and he will open new ways, and give you wisdom for your task; for, under these conditions, "he giveth unto all men liberally and upbraideth not."

TRUTH.

FOR THE IMPROVEMENT ERA.

Truth, like its author, God, is ever bright;
Illumes the soul and ministers delight;
While error tries in vain to hold its sway,
But, vanquished, soon is forced to yield the fray.

—George W. Crocheron.

ARE THE JAREDITES AN EXTINCT PEOPLE?

BY A. W. IVINS, PRESIDENT OF THE JUAREZ STAKE OF ZION, MEXICO

The antiquities, mythology and traditions of the American Indians, have always been interesting studies to the writer; and, in his investigations, many corroborative evidences of the divine authenticity of the Book of Mormon have been encountered.

It is a well-established fact that the Indians of Mexico, at the time of the conquest, had a written language, and that many manuscripts were found among them which were preserved with the most jealous care, and which, if still in existence, might throw great light on the history of the Aztecs, which is now shrouded in darkness.

Unfortunately, in their zeal to obliterate the Mexican civilization, which was in some respects in advance of their own, and to bury in oblivion every memory of the past, Cortez and his followers gathered all of the Aztec writings, and, piling them in the public square in the City of Mexico, burned them. A decree was promulgated making it a capital offense to retain in one's possession any written manuscript of Aztec origin; and thus, almost the entire written history of the people was destroyed. In isolated places, however, manuscripts were preserved, some of which may now be seen in the National Museum, at Mexico.

Prof. August Le Plongeon, whose researches have probably been more elaborate and thorough than those made by any other man, tells us that the Mayas of Yucatan had a written language; and what is of greatest interest to us, he says, "The ancient Maya hieratic alphabet discovered by me is as near alike to the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be." (See *Sacred Mysteries among the Mayas and Quiches*,

page 113.) - Moroni tells us that the engravings on the plates from which the Boook of Mormon was translated were written in reformed Egyptian. (See *Book of Mormon* ix: 32, 33.

While searching for facts which relate to the early history of the Indians, the writer recently encountered the following: "Don Francisco Munoz de la Nega, bishop of the diocese of Chiapas, certifies that an ancient manuscript, of the primitive Indians of that province, was in his record office, which states that the father and founder of their nation was named Te-po-na-hu-ale, which signified, 'Lord of the Hollow Piece of Wood,' and that he was present at the building of the great tower, and beheld with his own eyes the confusion of languages, after which event, God, the Creator, commanded him to come to these extensive regions and divide them among mankind."

Was the writer of this manuscript a Jaredite? Jared was present at the building of the Tower of Babel, and witnessed the confusion of languages. God did call him to come to America, and the long sea voyage which was necessary to reach this continent was made in a hollow piece of wood, or rather two hollow pieces of wood, fitted together so that they were tight like a dish.

Coriantumr was found by the people of Zarahemla, and lived for the space of nine moons among them. During this period, he may have begotten children; in fact, more so, when we consider the high estimate placed upon posterity by the ancients, and the further fact that Coriantumr, being the last of his race, he would be desirous that his name be perpetuated; and would take wives and beget children, thus preserving the race of which he was the sole representative.

His descendants would undoubtedly teach their children the story of the origin of their fathers, and thus preserve the tradition to which reference has been made.

These were the reflections which forced themselves upon the mind of the writer, when he read the interesting statement of Father Munoz, which is here quoted. Would the Lord permit a nation like the Jaredites to be left without a representative? Can anyone answer the question,—Are the Jaredites an extinct people?

PLET: A CHRISTMAS TALE OF THE WASATCH.*

BY ALFRED LAMBOURNE, AUTHOR OF "HOLLY AND EASTER LILLIES,"
"PICTURES OF AN INLAND SEA," ETC.

And so, dear friend, you want me to tell you a tale—a tale from my western life—something to suit the time. Strange that you should ask it, and tonight of all nights. What prompted you to make the request? Was it because you think the comforts of this snug little room, that ruddy fire, are fitting accessories for an hour of confidence? At least between the two old bachelors like ourselves, that were friends in the auld lang syne? I grant it; but why did you say, something to suit the time? Was that a slip of the tongue merely, a whim, or a thought, perhaps, that at this time of festivity one should tell none but seasonable tales? Which was it; either of those reasons, or did it originate otherwise? Come, let me know. You see I am just a little bit curious. Why did you say, to suit the time?

Well, let it go, if you cannot account for it; but you will see that I had a good reason for asking. Had you made the request of me any other night of the year, I could not have complied so easily.

I *will* tell you a tale, a tale from my western life, and one to suit the time.

It all comes back again, as it always does and will, on each Christmas eve. No matter how many more years I have to live,

* Copyright by Alfred Lambourne.

I shall never forget it. It will keep fresh in my mind till my death.

A good long one, too, did you say? Yes; if you want it so. Too long, perhaps, and preachy; and after all, not exactly what a Christmas tale should be, one to carry the attention along as a boat on a swift-running stream, never letting it slip away or grow weary before the end is reached. Mine may not do that, but it will interest you, I believe.

I am no artist, however; so you won't expect me to be one. You will overlook all shortcomings in that line, won't you, old friend? and also that it is a love tale, something which old bachelors are supposed to know nothing about.

Well, then I'll begin.

I.

CHRISTMAS EVE—JO'S WORK.

Crash! crash!! crash!!! The hills re-echoed with the dull volumes of sound. What did it mean? I knew, and so did Jo. There was no mistaking it. The air that had been humid for the last few days, strangely so for the latter part of December, grew suddenly cold; the great canyon was filled from side to side with a cloud of mist; there were other sounds, too, besides the dull roarings—crashing and crackling and snapping of breaking timbers. Then shrieks came sharp and shrill through the night. It was the awful slides beginning again.

We hurried along, fast as our snow-shoes would let us. Sometimes when we came to a long, smooth slope we would make a glissade. There was danger in front of us and danger behind. There was no telling where the slides would come down, when once they were started. In a moment, they might sweep the spot where we stood; in another, we might step in their path.

Jo took the lead. He was a brave young lad, always ready at the time of danger. No shirking of work or of help from him. Come what luck would, Jo was on hand. Good fortune or bad, Jo could be counted upon.

Humanity called us forward—we might be of use. Under the fallen snow most likely were women and children. He worked

with a will, too, when we got there, and I did what I could, but I was a trifle too old (yes, I'm over sixty now), and I could do little compared with him. How he did dig and delve! not one of the brawny men that helped that night did as much as he. In half an hour we had rescued four.

Did you ever see a snowslide or help at a rescue? I guess not. Well, it is dreadful. But one must not think of that. It is a time not to mourn for the dead but to work for the living.

But we cannot always control our emotions, however. They well up sometimes in spite of us. I've seen the brown cheeks of men, brave and strong, turn pale, as the crushed, lifeless forms of women and children were lifted from the white prison house, and seen the eyes of the hardest workers filled with tears when they reached a comrade believed to be past hope, but who was found to breathe—to live. They have tender hearts, those men that work in the hills, though they may be rough at times.

Jo kept on steadily working. Often I have asked of myself since then, what influence led him? There must have been something—something even more than his kindness of heart—or how could he have toiled so, on and on, taking no rest? There must have been something of which we did not know. Perhaps when one heart is made for another there is a link between them which we don't understand.

Soon we had reached three more—a father, mother and child, all dead. The father had been crushed by a falling beam, but neither mother nor child was disfigured. The snow, however, was packed around them hard as ice almost, and we had to chop it away in places with an ax. The little one's tiny hands were clasped together as if in prayer, and there was something hanging upon the wall at the cradle head. It made a great lump come up in our throats when we saw it—a small blue stocking. For you see it was, as now, the Christmas eve, and the child or the mother had placed it there to be seen by the first peep of light. But the little one's eyes would never open again to see what Saint Nicholas had brought her for the Christmas morn.

After that we worked slower. It seemed that the sight had taken our strength away, though, as I said before, it was a time to work for the living, not to mourn for the dead.

So we continued, though sadly, working on through the night; that is, Jo and a few of the others did, for we who were older had become exhausted. It seemed that the task would never end, there was so much to do. Nor did we older ones leave our post entirely, but remained to cheer up those who worked, and assisted them, too, by holding the lanterns. It was a long and trying night. Before we got through with it there were twelve dead bodies lying on the snow, side by side as we had placed them, but there were only two more added to the number we had saved.

It all comes back to me; as I've said, it seems to transpire again. I had before helped at rescue, and was used to their dreadful sights, so it must have been how it ended, and what followed, that keeps it so clear in my mind.

She was the last one we saved, just after her father. You see, they had been but a short time at the camp, and the house they occupied had for some time before been untenanted, and so no one thought of it, no one save Jo, and through him we set to work to dig it out.

The camp was in a small, round valley, a widening of the canyon head, and the slides had come down from the north. The snow had cut its way through the straggling lines of houses, hurling fragments of buildings up the opposite slopes. Theirs was the last house on the southern side, and there the snow was piled up deep. We had but little hope of saving them. No answer came to our calls, as sometimes there does from those imprisoned below. All was silent. We labored in dread, expecting nothing more than a fresh sight of death to reward our toil.

But at last we reached them. At first glance, it seemed too late. They revived, however, though it was hard work to keep them from going. The girl's arms were thrown around her father's neck, as though she had rushed to him for protection when she heard the roar of the advancing snow, terrified at the awful sound, it seemed.

She was lovely, indeed; lovely even then, when she lay there in her long, white night-robe, her silken eyelashes sweeping her cheek, and her masses of dark-brown, rippling hair falling across her full, ripe bosom. No wonder that Jo fell in love with her. How could he help it? The wonder would have been if he had not.

Afterward, when the cheeks were crimson with health, and the tender eyes aglow, she was such a vision as I had not seen before. Whenever I saw her with Jo, it seemed that they were created for each other, and, as time went on, it also seemed that it would be so.

That was the first time Jo ever beheld her—as he reverently raised her in his arms. Strange that the Christmas eve should play such a part as it did in their lives.

II.

OUR HOME.

Our cabin, Jo's and mine, where we slept and prepared our meals (for I'm going to tell you something about our home, and who Jo was, before going on with my tale), stood in a huge hollow far up on the mountain side. Our claim (we were mining, as you can guess, of course,) was higher yet, and from the cabin door the zig-zag trail, which our constantly passing feet had made, could be seen leading to it. Between the two places—cabin and claim—lay a deep and almost circular lake; small, really not more than a pond in size, a quarter of a mile across, perhaps, but so nobly surrounded by the hoary old mountain that it seemed to be, as I still recall it, quite a large sheet of water. Our claim was so high that from the tunnel mouth the canyon below the lake appeared but as a fissure in the earth. All around us, almost level with our feet, were the tops of the highest peaks. We breathed surely the freshest of air, whilst down in the canyon it seemed that one must needs feel stifled, shut in, and long for a view of the blue, crystalline heaven, and the bright sunshine that arched above or flashed around us.

A wild, lonely place, for certain; overhung by crags, and away from the world, fit, had it been elsewhere, for an eremite or a bandit of Calabria.

Imagination could hardly conjure up a place more solitary, or one more rugged.

Nature, however, had done much to make the place in spots lovely. Wild flowers stood in masses along the lake margin, and on the rocky slopes, and in the steep, picturesque ravine where

the lake waters fell away. Sometimes the rocks were hidden entirely by them, they grew in such clustered profusion. Why, from June to September the hollow was aglow with their gorgeous colors. They would have delighted the heart of a young girl; and they afterwards did, as I shall tell you. I have some little knowledge of botany, and therefore soon learned to know, as well as to admire, all the various kinds. There were a gaudy mimulus, crimson with a throat of dusky gold, fiery geraniums, and myriads of starry asters. There were painted cups, and, in damp places, bunches of tall, purple monk's hood. There were saxifrages, gentians and mertensias; and, most charming of all, great clusters of cream-white columbines. Even in winter (winter on that altitude), when the snow was yet ten feet deep or more, we had flowers for companions still. Down in the well-like opening which surrounded the pine trunks, and in the narrow, uncovered space around the earliest exposed boulders, the golden, sturdy little buttercups gathered in gleaming rings.

But all else in the hollow was somber, or savage, or stern. The lake waters, a pale, coldish green, where they mingled with the melting snow, or lay shallow in the rock-pools on the northern shore, appeared nevertheless of a terrible darkness where they leaned deep on the mountain side. On clear noondays, we could trace the step-like ledges of granite leading down into the watery gloom. Hemmed by the huge mountain on the east, west and south, the hollow, however, was open to the north; to the north-east, the only gap in the mountains around was the yawning canyon. Through it, we caught a glimpse of remote blue peaks, the Oquirrh range.

A mass of rock terraces, richly inlaid with mosses and lichens, stood at one end of the lake—the west. These were overtopped with a dome-shaped peak, naked of verdure, bleached into gray, or mottled here and there with orange stains of mineral. At the other end—the east—overhanging our cabin, was a vast pile of crags, purplish iron-gray in hue, rising in spirals, and suggesting in shape another Tower of Babel. Between these two wardens of the lake—peak and tower—was a long slope of *debris*; a tumbled, chaotic mass of the mountain's wasting strength.

Of sounds up there, there were few. For weeks at a time,

naught but the plaint on the rocks of the new-born torrent, the bird-like chirp of the ground squirrel, or, sometimes at rare intervals, a faint boom on the face of the crags, the echo of a distant blast.

Save when the tempests came, and then there was noise enough; the wind shrieking like a fiend among the rocks, and the thunder peals crashing around us as though they must shake the mountain to pieces.

Oh, we knew the voice of the mountains well! Three years we lived in that hollow, winter and summer. We saw the place under a thousand different aspects, but none, we thought, more beautiful than then, when we first met, Jo and I, and we set foot for the first time also by the deep, dark lake.

'Twas a wondrous sight then, surely. Heavy curtains of storm-cloud hung over the hollow that day, and in the murky gloom, the huge Babylonish pile of crags at its eastern end appeared to be little else than shadows, black, gigantic shadows, save for the lines of snow that gleamed on the spiral ledges. Along the northern shore of the lake, the rounded boulders, and the clusters of brilliant flowers, were relieved in mass against the indigo blue of the canyon depths. The top of the conical peak was half buried in cloud, and a great wreath of steam-like vapor lay white along the crests.

We gazed in silence, we two. We had met on the mountain as strangers, but had climbed the slopes together. Little did we know then how closely our lives were to be afterwards linked, what fast friends we were to become.

But now I digress, anticipate, and that I don't want to do.

While we gaze, a sudden transformation took place in the scene before us. The sunlight, breaking through a rift in the cloud-curtains, shone down across the sides of the tall, naked peak; gleamed over the mossy rock terraces; flashed a silver edge along each dark-breaking lake-wave, and rested at last upon the entangled wild-flowers on the rocks. O, it was glorious! It thrilled us both! We took the inspiring sight for an omen of good; and happily enough, for on that day we struck what was afterward our claim, decided to become "pards," and chose a spot upon which to build our cabin.

So you see it was kind of singular the way in which we met, and that it was a wildish place where we made our home.

Sometimes, I thought that Jo felt lonely there, though he never complained, and of course when anything was needed for use, Jo was generally the one who went to the camp.

But I did not feel lonely. Wild and solitary as the place was, it somehow or other reminded me of my boyhood home, so I was contented there.

How that could be, the places being so different, I do not know; but so it was, and so I tell it to you.

That boyhood home, as you know, was among the New England hills, in a quiet, green valley. A broad, stilly river passed through it, and my father's old, mossy mill stood on the river bank. On the hillside was a cluster of graves—graves of departed members of our family—and from the hill-top, at night-time, we could see the window lights in the nearest village; just as from above our cabin, Jo's and mine, we could see the lights of the mining camp twinkling like fire-flies in the dusk.

Thus, there seemed a likeness, to me at least, though no one else could have seen it. Not one that passed by our cabin, which was seldom, indeed, would have thought that the place was dear to either of its occupants for that reason, from any memories it might bring. They noticed only, for they were miners or prospectors, how isolated we were, and wondered, no doubt, how we ever expected to get down the ore should we strike any. But that was really why I did cherish it, more than for a thought of gain. I know that even now.

Sometimes I thought of being buried there. I said so to Jo, and mentally I saw my grave on the hill-side—as those others were—in a bit of smooth, grass-covered ground, where there were a few spruce trees, the only ones in all the place.

So we became fast friends, in that high and lonely hollow, learning to know each other well. Jo told me of his hopes for the future, and then I told him—well, I was going to say of mine; but I had few hopes then, so in place of such, I recalled for his hearing incidents and dreams from the past.

And now I will tell you of Jo himself.

He was a poor young lad, orphaned at an early age. He had

been allured to the west from a desire to better his fortunes. There was that in his face which said he would be a successful man. He was sure to win. He was generous and brave. Honesty shone in his clear, blue eyes. His short, golden hair made a thousand little ringlets upon his head. I loved him as though he had been my son, and he also was attached to me. He would be a success, though he had nothing to start with but his own energies and hopes; whilst I, who had had every advantage in youth, been fitted for a very different position in life, had been a failure. Perhaps it was that, the difference between us, that so attached me to him; my past life all a mistake, his future all so full of promise.

But enough of that. What is the use of sighing after lost days? Let that all go.

Often we would sit at the cabin door in the summer months, enjoying our dreams; lingering there in the calm twilight until the evening stars or the new moon had sunk behind the mountain tops, and the rose-red had faded from off the distant bars of cloud. Sometimes the moon, when it was at the full, would surprise us; find us watchers yet, when it came up from behind the great crags at our back, making the lake appear as a lake of ink, so black it would be, lying there, among the pale ledges and boulders, all wan in the misty moonbeams.

III.

PLET.

After the night of the snowslide, Plet, for that was her name, became the idol of the camp. It turned out that her father was a heavy investor in one of the richest mines near-by. He had, in fact, come west to take charge of the property. Plet, daring girl that she was, must needs accompany him. The thought that she would have a glimpse of the wild, western mining life had irresistible charms for her; so finally, after much coaxing, her father had consented to bring her along. (He could refuse her nothing, it seemed, when she took to coaxing.) "And none happier than she," he said, "when I had yielded to her wish, and she knew that she was to come."

Everyone in the camp soon learned why she had been nicknamed Plet. It was her father's doing. He was fond of telling it, too—how it came about—and to no one oftener than the girl herself. It seemed to give him unbounded pleasure.

When his merry mood was upon him, which was not infrequent, for he was of a social and pleasant nature, he would say: "Plet," calling his daughter to his side; "Plet, my girl, it is a wonder you are not a vain little puss. We used to spoil you in those days gone by, when you were a little toddler, and I am half afraid we have done no better since. Those brown locks of yours were pale yellow then, and there was not a prettier little head in all the country around. We used to call you pretty then, and so often, too, that after a while you thought it your name, and would answer to no other. So pretty you became, as pretty you were; for what could we do with such a little wilful? But Pletty your tripping tongue used to shape it, and, sometimes just to make you pout, we would call you Pletty, too. That's how it was, for as time went on it was shortened to Plet, and really, to tell the truth, I sometimes forget the name you were christened, it is so seldom that I hear it spoken."

Then Plet's cheeks would redden, if this kind of talk was indulged in, in certain company. And so everyone who went to her father's house knew where the short pet name came from, and what it meant; and also everyone could see that the father's heart was wrapped up in his child.

All of this we learned before the snow, which had so nearly taken the lives of them both, father and daughter, was melted from off the ground. By that time, too, everyone in the camp loved Plet. Her sweet face wrought change in many a heart there. Those whose lives were steeped in sin drew back abashed if the superintendent's child passed by. Her light smile, her kind word, were coveted by everyone; all said, or wished to say, a kind word to her.

And Jo; he too was always treated well at the camp, was made much of, for the part he had taken at the rescue.

(To be continued.)

TALKS TO YOUNG MEN.

I. INDUSTRY—ITS BEARING ON SUCCESS.

Conversing with the superintendent of a large smelting plant, who, by the way, came from a neighboring state, the writer was seriously set to thinking by this statement which he made:

"I don't know what to think of the young men of Utah. They seem to be deteriorating as compared with their fathers, the pioneers. Here in the smelters, I give all the best positions, with highest wages, to men imported from Colorado and Montana. The Utah boys seem to have no ambition to advance, and excel in their work, being content with inferior positions and small wages, shirking invariably from positions of great responsibility which require skill and faithfulness. Surely, I don't know what the young men of Utah are coming to."

The remarks embarrassed me—a Utah boy myself—and I found no explanation for this condition, which, I trust, is not general. It exists only in those localities where mechanical industry is beginning to invade the easy-going rural districts of our state. Even this observation, however, by one in a position to know, is a reproach to our young men, for, it should be remembered, Utah has for its emblem the hive of busy bees—the very motto of Industry.

In the hope that the busy young men in the Hive of Deseret, readers of the ERA, may take it upon themselves to promote industry, and awaken ambition in that class of young people who may be in danger of becoming drones, these words are written.

"Seest thou a man diligent in his business? he shall stand before kings."

Benjamin Franklin, speaking of having adopted this life-guiding maxim, in his youth, said, "I then considered industry as a means of obtaining wealth, which encouraged me, though I

did not think that I should ever literally stand before kings, which, however, has since happened, for I have stood before five, and even had the honor of sitting down with one, the king of Denmark, to dinner."

Not excellence, nor happiness, nor contentment, nor good character, nor success in any given direction, is found without labor. The young man who is ambitious to gain these blessings must be a worker, for idleness is their worst enemy, as well as the most alluring but vicious playmate that a boy can have. Pleasant to begin with, at the end, idleness is a cruel, heartless master, compelling mischief and damnation. The human mind is so constituted that to thrive it must have some object before it to reach out to, and it is happiest while working to attain that object. Boys, therefore, should have ambition that reaches out to some good purpose or end, and then work with all industry to gain the prize.

The price of success is effort. Can you work? Then you can succeed.

This naturally brings us to the question, What is success? Edward Bok defines it as accomplishment. It is doing that which one sets out to do. It is not reputation, for a man may have reputation and yet be devoid of every element of true success. Reputation is merely what men think another to be; but success is like character, what he really is. Success is, therefore, the doing of that which one sets out to do. Fulton paddling his way from Albany to New York; Stephenson drawing a few queer-looking carriages over wooden rails with his old "puffing billy;" Columbus, landing a mutinous crew on the strands of an island of the western hemisphere; Marconi, speaking over wireless space—all these succeeded, for they accomplished what they set out to do. It was all done by hard work. Every good work that we complete goes to make our character, which may be said to be the result of our life-work. Hence, good work, good character; bad work, bad character. A boy who has formed a good character has succeeded. Some people think that to make a great sum of money, to own houses, lands, and herds is to succeed. But making money is only one incident in success, which depends upon whether other objects, just as essential, have been gained. In building character, which is true success, there are many objects

to be attained, but in making money, only one—to get it—and while that is a good and essential thing—it does not make the successful man, for such a one, with firm and noble character, must have attained to many objects. Industry leads in this attainment, and once fastened upon the character, no obstacle can stand in the way of success. To the thoughtful mind, the edict of Eden is an undisguised blessing:

"In the sweat of thy face shalt thou eat bread."

High above the curse that the ground should bring forth thorns and thistles, stands the divine command: "Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion," for in this mandate lie hidden all the principles of human advancement. Hunger and exposure were the necessities which called forth invention, for God gave primitive man no shelter save the shadow of the rock or the fading foliage of the forest, and made for him no couch except the cold earth wherein all must find their final rest. The hands of industry started the music that gave sweet promise of happiness to toiling man. Work supplied his wants, and thus came gratification. Toil made him weary, and rest was made sweet. Developing powers of brain and brawn awaked ambition, and the pride born of achievement made him disdain meagre things. And behold the journey of progress that man has made!

All leaders of men have appreciated the importance of adherence to industry in the regulation of men and material advancement. President Brigham Young had the people build, around the pioneer cities, walls of mud. It was done, too, at a time when means and necessities were very scarce. The common supposition was that the walls were built to keep the savage Indian out. But if the true purpose were learned, it would be found also to have been to keep out the treacherous and insidious foes of discontent and indolence, with their attendant miseries and vices.

In this respect our great leader reminds us of the sea captain who, rather than have his marines idle would set them at work polishing the anchor. Every indolent or shiftless man upon the street or the farm, or sitting around the shops and offices of industrious men, is not only a hindrance and a public nuisance, as well as the cause of misery at home and future sin and sorrow,

but he is a blot upon the fair fame of his people and his state. We desire that our young men shall be workers in that larger sense. Industry means more than work in its narrow sense. It brings plenty and to spare. It quickens appreciation of both possession and ability. It opens up to one the possibilities of honest effort, and, combined with due economy, brings prosperity and establishes character. Whether you are on the farm, or in the shop, on the road or in the busy marts of trade, in the school room, or the ministry, remember, young man, that you could allow no better motto to sink into your resolute heart than this:

"The hand of the diligent shall bear rule: but the slothful shall be under tribute."

I hear some boy saying that he does not understand. He can not tell where to begin. You may begin right where you are. Are you employed? If so, do your task, no matter what it is, well, conscientiously and without complaint. That one thing will bring you better work; it will keep you off the streets, away from the corner grocery and the settlement loafing place; and, above all, that vicious enemy of boys, idleness, will not seek your companionship. If you are not employed, lose no time in getting something to do. Help your mother, your father, your brother, to begin with, and it will not be many days before you will be sought after, and you may soon have your choice of the countless opportunities for material work that are all about you. Do not be afraid of the commonplace duties to begin with. "The greatest thing our earth possesses is the stainless character of Jesus Christ. We need his wise words, but his teachings derive their meaning from his sinless character. But that sinless character was gained cumulatively by thirty years at the carpenter's bench, years of the commonplace, years of dreary routine and monotony, but he was faithful to his task, and out of the little fidelities and trifling duties, he exemplified the highest ideals, and fulfilling the purpose of his Father, became the light of the world."

Then your religion. What a vast field for industry here: in mastering the Mutual Improvement Manual, the Sunday School lesson; in doing the many kind acts of true religion, defined by the Apostle as "visiting the fatherless and the widow in their affliction, and keeping yourself unspotted from the sins of the world."

Look at your education, and see the vast field for your industry, in reading good books, in attending school. The question will be, once you learn to be industrious, how you can ever find time for all the good things that clamor to be done. Idleness, the mother of vice; the feeder of reform schools, prisons, saloons; the instigator of crime and debauchery, will flee frightened from your presence, and leave you free with industry to build your character.

A SLIGHTED OPPORTUNITY.

While in Berlin last week, President Francis M. Lyman, together with Presidents Hugh J. Cannon and Levi E. Young, had an interview with United States Ambassador Andrew D. White. After the business was concluded, Mr. White entered into friendly conversation with them. * * * After describing his visit to Salt Lake City, in 1892, with Mr. Andrew Carnegie, he said he wished to tell them a little story that had never been told to any "Mormon" before.

When a boy, he lived in Syracuse, New York, where his father was cashier of a bank. The clerks of the establishment belonged to a club, organized for mutual entertainment and development, and here they used to meet together and discuss topics of the day. One evening, they had prepared themselves for the discussion of "Mormonism." Some took one side of the question, and spoke in favor of the new religion, and others opposed it. While the debate was in progress, a stranger entered. He was dressed in gray clothes, and had a traveling bag in his hand. Sitting down in the back of the room, he listened attentively. At a convenient time, he arose and asked the chairman if he might speak on the subject. Finding that the by-laws gave only members of the club the right to speak, this privilege was refused. The man in gray resumed his seat, and listened quietly until the discussion was over, and then departed. Next day the club men found that their visitor was no less a personage than Joseph Smith, the "Mormon" prophet, and then they were sorry indeed that they had not suspended the rules and allowed him to speak, but the opportunity was gone.—*Millennial Star*, Aug. 28, 1902.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

The Jews in Roumania.

Roumania continues her unfavorable legislation toward the Jews. On the first of June, a law went into effect, in that country, by which certain trades could be followed only by those whose governments granted corresponding privileges to the subjects of Roumania. The Jews had no country, and, consequently, have no government to grant privileges to the subjects of Roumania. It is believed that this discrimination in Roumania will drive thousands of that unhappy race to this country. Great efforts are now being made to prevent any more of that people from settling in the city of New York, where, it is said, there are some 300,000 within a single square mile. The over-populating of the Jewish quarter of New York has the most debilitating effects, physically and morally to the race.

Recently Secretary Hay addressed a note to the great Powers that had been signatory to the celebrated Treaty of Berlin, insisting that Roumania was acting against the interests of this country in driving to this land large numbers of undesirable Jewish emigrants.

The Treaty of Berlin, the outcome of the Turko-Russian war of 1878, gave to Roumania its independence, and it provided that "the difference of religious creeds and confessions shall not be arrayed against any one person as a ground for exclusion or incapacity in matters relating to the enjoyments of civil and political rights, admission to public employments, functions, and honors, or the exercise of the various professions and industries in any locality whatsoever." This was an insert for Jewish protection, and was styled Article 44 of the treaty.

Disraeli, the famous Jew prime minister of Great Britain, may have been the chief promoter of the article above quoted. At any rate,

it is attributed to him. He knew very well of the cruel treatment which his Jewish brethren had received for centuries from the people of Roumania; but this effort to abate the injustice, so far as the treaty stipulation went has been without avail. These Jewish emigrants are undesirable here. The same people are undesirable in Roumania.

Why has Roumania been so severe on the Jews? In some ways, it has been more oppressive than Russia. In the first place, there has been a deadly enmity for centuries between Greeks and Jews. The majority of the Roumanians are not Greeks, but of the six million inhabitants, five and a half millions are members of the Greek Catholic church. About two hundred and seventy-five thousand are Jews. The Greek national hatred has been transmitted, in a measure, with the Greek religion.

But the Jews are really undesirable. The writer had occasion, in 1886, to visit the Jewish quarters in Bucharest where the poverty, misery, and reputed moral degradation that comes from oriental idleness, are pronounced. It is a general saying in Europe that a Roumanian Jew is the lowest type of his race, intellectually, morally and industrially. They are undesirable in England as well as in the United States, and for that reason Great Britain was quite ready to join us in a remonstrance against Roumania to the great powers.

Besides the religious and race hatred, the most antagonistic feeling arises from the money lending practices of the Jews. Roumania has an enormous debt of about two hundred and ninety millions, a heavy load for so small and poor a state. The interest on this indebtedness averages ten per cent. In some instances it is thirty-six per cent. Private loans are often made at twenty-four per cent, and in some instances at sixty per cent. In late years, the crops have been light, and the people are greatly oppressed by these public and private obligations. The Jews, in many instances, are the money lenders. The simple Roumanians will borrow all, it is said, that the lender is willing to venture. Seventy per cent of the people are farmers.

There are special reasons for the degraded conditions of the Jews in Roumania. The law requires schools to be kept open six days in the week. Because the Jew could not thus disregard his Sabbath, his schools were closed. The Jewish children might enter the public schools, provided there was room, and they would pay the high tuition. The university is free to Roumanians, but the Jews must pay \$75 a year. Jews must serve in the army, but are not allowed to enter the military academy. The government will not give them positions, and they are excluded from the learned professions. They cannot publish papers or jour-

nals, and are not permitted to live in agricultural districts. They cannot own a farm, and, finally, it was decreed that a Jew could not employ a Jew, unless, at the same time, he employed two Roumanians. No wonder the Jews under such discriminations and restrictions have deteriorated.

The trouble does not reach other countries of Europe than Great Britain, and our action may not have any very great influence upon Roumania. In that country, the Jews have neither their private affairs nor public rights respected. The police so intrude themselves offensively into all public and private concerns of the unfortunate race that it is not to be wondered that they seek a refuge in other lands.

Jewish Encyclopedia.

The announcement that a Jewish Encyclopedia is in process of publication is a matter of great moment to those interested in the history, ancient and modern, of the Jewish race. From the list of those appointed to edit this great work, we may infer that it is to be a scholarly exposition of the entire life and history of the people. It will be free from that bias that has characterized most Christian writers upon the subject, as the editors are learned Jews. It is not the reported aim of the work to glorify the Jews, but to give to the world an impartial exposition of the customs, manners, peculiarities, and historic progress of the race. The plan is to publish the set in twelve volumes, two of which will be issued every year for six years. Funk & Wagnalls, of New York, are the publishers, and charge \$7.50 per volume. Students of Jewish life and lore will be interested in this announcement.

Progressive Railroadng.

Progressive railroadng in both this country and Europe is directed largely to the question of speed, both in freight and passengers. It will not be long before freight will be hauled across the continent in almost as short a space of time as passengers were transported a few years ago.

To eliminate space and time, vast sums are expended in straightening lines, and in reducing the grades. In the Rocky Mountain district of the Union Pacific, \$6,500,000 have been expended. The changes consist chiefly in the complete abandonment of one hundred and eighty-eight miles, and the construction of one hundred and fifty-eight miles of new road, by which thirty miles were saved. The Central Pacific will expend \$8,600,000 in its cut-off across Salt Lake, and the improvement

of its grades. Wherever possible, curves have been diminished or cut out altogether, and the grades lessened on an average of one-half.

When "Jim" Hill built the Great Northern, he insisted that there must be low grades, and the fewest possible curvatures. The expense at first was great; but it was discovered later that he could haul freight cheaper than any of the other transcontinental lines. To reach the pace set by Hill, other lines are removing the obstacles to higher speed and greater loads.

In the matter of high speed for passenger trains, France is now taking the lead. The fastest trains in the world are reported to be those from Paris to Amiens, at sixty-three and a half miles per hour: Paris to Arras sixty-one and a half per hour. The train from Paris to Calais runs one hundred and eighty-six and a half miles in one hundred and eighty-one minutes.

In time, there will undoubtedly grow up two distinct classes of transportation. The electric lines will serve the local traveling public, and convey local freights; while the great steam lines will devote themselves to long hauls and great speed. Only the larger cities will receive the special attention of the latter.

The new changes in railroad economics must have very radical effects upon every other economic condition of our country, so that we are likely to face wholly unexpected as well as new conditions of life.

SONNET.

The mountain rills flow downward to the plain
'Mongst rock and bramble, where at every turn
Grow silver lichens, moss and waving fern,—
Where echoes wake at every bird's refrain.
They flow and join where noonday sunbeams burn
To fields of gold and breath of dark green corn;
So glide the laughing rills at night and morn.
May I, when called upon to give return
Of doings good and bad midst strife and woe,
"I've done thy will," may every answer be;
And peaceful as the gentle streamlet's flow
Into the bosom of the great, gray sea,
May I, whenever I am called to go,
So glide into the vast Eternity.—*Selected.*

EDITOR'S TABLE.

ONLY ONE WAY.

There is an inclination with some of the young men of Zion to count of little importance the value of the most precious boon that has been given to the Latter-day Saints as a people; viz., the authority from God to act in his name, and to be the Church of Christ.

The Lord called upon Joseph Smith the Prophet, and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim them unto the world, that faith might increase, and that the everlasting covenant might be established, and the fullness of the gospel proclaimed to the ends of the earth. The Lord then declared:

“And also those to whom these commandments were given, might have power to lay the foundation of this Church, and to bring forth out of obscurity and out of darkness, the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually.” (Doctrine and Covenants, section 1: 30).

Thus we see how this people were separated from the world, and made peculiar. The Prophet Joseph was appointed to receive commandments and revelations in the Church (sec. 28: 2), and none other was to hold this position until he should be taken; (43: 2), and none other was to be appointed unto this gift except through him; that is, through the power and authority of the Priesthood which he possessed.

It is well known that, prior to his death, he called the Twelve, upon whom as a body were bestowed the full powers of the Priesthood, who in turn bestowed it upon President Brigham Young ac-

ording to the spirit of inspiration, and the Church covenants, which provide that "all things must be done in order, and by common consent in the Church, by the prayer of faith." (Section 28: 13). From him it was bestowed in turn upon President John Taylor, and then upon those who have succeeded him as presiding High Priests of the Church unto and including the present day. So that this is the Church of Jesus Christ, "the only true and living Church upon the face of the whole earth."

The point is, therefore, that every person who wishes to belong to the Church of Christ must submit himself to its constituted authority, and must bow to its ordinances and obey the commandments. In the words of the Lord: "He that is ordained of me shall come in at the gate." There can be no compromise. Every man must enter in at the gate of baptism who desires to become a member of the Church of Christ, and in entering therein, he covenants to keep the commandments, and accepts the authority of the Priesthood.

No organization of people calling themselves a church, however they might believe in the doctrines of the Church of Christ, could be united as a body thereto, except in the appointed way. The members of such organization individually would have to submit to the ordinance of baptism, which is the gateway of entrance into the Church. And that ordinance would have to be performed by persons holding authority. It would not suffice that such persons had once been baptized into some other church, for baptism to be effective must be performed by a person holding authority. The same doctrine applies to individuals.

Now when any person affects to believe that such baptism is not necessary, or makes light of the authority by which such baptism is performed, that person is in danger of condemning himself, or in other words, excluding himself from the blessings, by thus darkening his mind by vanity and unbelief.

The Lord has commanded his servants to go out to reprove the world of all their unrighteous deeds, to teach them of the judgments to come, and to send into all the world the message of the gospel, which is unto all who have not received it, that the testimony may be proclaimed unto every creature; and he has further declared that whosoever believeth on their words, and is

baptized for the remission of his sins, shall receive the Holy Ghost, shall do many wonderful works, and the gospel signs shall follow him for his profit and salvation. On the other hand, we have it declared in the word of the Lord concerning his Church established in the last days for the restoration of his people:

“Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father’s kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world.” (Doctrine and Covenants, sec. 84: 74, 75).

Jesus saith: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14: 6.) “He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.” (John 10: 1).

Hence, we see the importance of recognizing the authority of his Priesthood, and of submitting ourselves to the ordinances of the gospel, which course alone insures the blessings.

No person is exempt, and there is no exception made concerning the way of entrance. There can be no compromise with any organization, or any person, all must be treated alike, and must enter in at the door, or suffer the consequences of unbelief. Knowing this, how vastly important the precious authority which is conferred upon the Saints, should be held by young and old alike, who are members of the Church, and by all who stand on the outside seeking salvation in the Church of Christ.

Joseph F. Smith.

QUESTIONS AND ANSWERS.

Relation of Hope and Faith.

From Lesson XII, Manual 1902, arises this: Is hope a root of faith, or is faith first?

Hope and faith are closely related feelings. As feelings, but not considered in a broader sense, it is difficult to determine which of the two is first developed in the human mind. It seems, how-

ever, that even in this view, hope may be regarded as of first development, for the reason that hope is a general feeling, while faith is more specific, and depends more for its development upon experience, observation and reason. In other words, it would seem that, in the first place, a greater development of the mind is necessary to the production of a specific faith, than of hope. Hope, therefore, may be regarded as one of the roots of faith.

But the faith treated in the Manual (see Lesson XII) is not merely general feeling experienced by the human mind. It is a specific faith in God and in the laws he has revealed. Surely the development of this faith must follow the rise of a general feeling of hope. Again, this faith is not merely a feeling,—it is also a principle of power, and a spring of action. As such, it is doubtless developed in the mind after faith, as a general feeling, has been established there; and, hence, a still longer time after the development of hope. Paul speaks of this faith as the substance (or assurance) of things hoped for. That is, after one has hoped for certain things, he receives an assurance of them, and this assurance follows hope, and results from it, at least in part. Necessarily, this assurance depends as well upon evidence and experience. This is true not only of a well-developed faith in Deity and in his laws, but of faith in the ordinary affairs of life. This definite faith is not developed until, through evidence or experience, or both, the mind is brought to firm confidence that God lives, that his laws are operative, and that man's efforts in spiritual and temporal directions will not go unrewarded. Hope is established in the human mind long before it can weigh such evidences, and pass through such experiences, as are required for a full development of faith.

For these reasons, and others which are subsidiary to them, the conclusion seems justifiable that hope is developed in the mind sooner than faith, and is one of the roots from which faith springs.

The above, written by Elder Willard Done, is the position taken by the Manual committee on the subject. Several correspondents have written to the ERA taking the opposite view. We think faith and hope are interchangeable, sometimes faith in-

creases and strengthens hope; and again hope becomes a strong pillar of faith. While it is a matter of little real importance, whether faith leads to hope, or hope is an element of faith, the following article, containing as it does many good thoughts on the need of a living faith, is deemed worthy of space. It was written by J. M. Thompson, Basalt, Idaho:

A few weeks since, in the Mutual, at Basalt, Idaho, I was assigned a part in lesson 12. The lesson makes faith to grow out of hope. The reverse seems to me to be true—hope grows out of faith. If I have no faith in God, I cannot hope for or expect his blessing.

To my mind, the order of manifestation of mental powers, associated with the development of faith are: 1st—Passive Faith:—(a) Intuitive belief in the existence of God—the God idea; (b) in immortality—everlasting life; (c) in spiritual existence—life independent of the body; (d) in rewards and punishments—eternal justice.

These intuitions each grow out of a separate mental faculty, which is inborn, just as is reason, sight, hearing, etc. It is only by the spiritual faculties and intuitions that man comes into touch with Deity. In their first analysis, the religious intuitions are not forceful, positive factors in human action, but are passive, inert beliefs, and in many minds are but dim, vague sensibilities of the existence of which they are only semi-conscious.

Positive, or Active Faith.—In order that the mind may have an active, positive, saving faith, there must be: First, conviction of sin; second, desire to escape the consequences of sin.

Two plans of escape may present themselves to the sinner. One is, conformation through moral law; the other is, redemption through Christ. The whole history of man has shown the inadequacy of the former plan, while many have demonstrated the sufficiency of the latter method.

Essaying reformation through the moral law with intellect to guide and will power for strength, repeated effort and failure teaches man that, as a restraining power, his will is quite insufficient to subject his selfish and animal nature to the requirements of reason and morality. Thus he learns to distrust himself, loses confidence, and hope dies out.

Passive faith, when somewhat abundant, may impel the intellect to adopt some form of religious philosophy, the formula growing out of which promises salvation to the individual. The mind is thus self-deceived, for this intellectual creation is only another attempt at salva-

tion through morality. In the latter case, it is an attempt to do right in order to please God, while in the former case, the individual strives for obedience to the moral law because the individual recognizes it to be right, and, therefore, his duty to obey the same.

Mechanical religion grows out of passive faith and intellect, as just described. It is one of the subtle tricks of Satan and the carnal mind to lead man to perdition. It is the soul trusting to the intellectual expression of a moral formula—a dead form—"A form of godliness without the power thereof." And what is worse, it may be the true form; such is the awful weakness of the human nature.

The intellect may lay hold of the true Gospel form, erecting its principles and ceremonial into a form of godliness, but without power to infuse into it life. Like the crystal, it is beautiful because perfect in form; but though inimitably beautiful, is nevertheless dead.

Redemption through Christ.—When the mind, having faith in the Father, that he is infinitely just, and that his infinite justice, in its sublime yet awful majesty, condemning sin, and by the inexorable law of its own nature, unfalteringly inflicting the penalty for sin, it is then the sinner looks about for relief.

This conviction of sin is brought to him by the presence, in his mind, of the Holy Spirit, for this conviction, being a part of repentance, "is the gift of God." When God's spirit, resting upon the intuitive belief in justice and rewards and punishments in the soul of the sinner, it is then that he feels the exceeding sinfulness of sin. He feels that the "wrath of God is revealed from heaven against all unrighteousness," and that "it is a fearful thing to fall into the hands of the living God. Grief, sorrow, remorse, and fear sway his mind, and in anguish he cries for relief." (See Zenos, Book of Mormon.)

To bring saving truth into close relation with the individual, faith must be unshaken, that Christ with his own life and shed blood paid the full penalty of the law of the Father, or of infinite justice, especially for those particular sins from the consequences of which the sinner wishes to be free.

Faith, thus gives him the means of escape. Faith shows him his mediator; therefore, hope of forgiveness springs up, so that faith gives birth to hope, and as a mother nurses her infant into strength, so faith nourishes hope, "and hope grows brighter and brighter, unto the perfect day." This faith and hope ask for forgiveness. "Ask, and ye shall receive." "Come unto me, all ye that labor and are heavy laden, and I will give you rest; for my yoke is easy and my burden light."

Blessed promise, the sinner says; hope, through faith, brightens his

soul. The joy of his faith and his hope fills his being with gratitude. Oh! how thankful, how grateful is the repentant sinner to him "who bought him with the price of his own blood."

In the newly-made footprints of gratitude spring up pure, white blossoms of love. Love for the Father. Love for the Son. Oh! how sweet now is the name of Jesus! "Blessed is my Savior," are his words First, Faith; second, Hope; third, Charity—Love.

I can assure you, I was highly pleased when I examined the 1901-2 Manual, and found it to contain a full and careful statement of the true faith in Christ, as taught in those inimitable books, the Bible, Doctrine and Covenants, and Book of Mormon; but I am sorry some young men are not sensible of its great value.

Pardon me when I express a fear, which is, that very many are laying hold of the mechanical side of religion only. A beautiful, because perfect, form, but which, without the living Christ, is dead. To those who have received the ceremonial, please now preach the living faith. Relatively, Christ more, Church less. "He that hath the Son hath life." "I am the way, the truth, and the life."

When, through faith, hope, and love, men shall come to the Father—come in prayer ("Ask and ye shall receive")—then truly will the Son come, and will bring his Father also, and they will take up their abode with them, and dwell in them and they in him. As the Son comes in, so shall sin go out, and they shall be new creatures.

If I should express to you my sincerest conviction, I should say, there is need to preach, in Zion, a bleeding, dying, and resurrected Savior, that through this wondrous faith the lives of men and women may be transformed. Then the evils of both young and old, which some lament, will disappear, and our society will be clothed with life, light, truth, and love.

Ephraim and Manasseh as Tribes of Israel.

In the 49th chapter of Genesis we find Jacob blessing his sons, naming them as follows: Rueben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph and Benjamin, and stating that these are the Twelve Tribes of Israel. II Kings 17: 18-24 says: "There was none left but the tribe of Judah only," the rest being carried away captive into Assyria. I wish to harmonize the above with your explanation of the Twelve Tribes in the July number of the ERA, and to understand how Ephraim and Manasseh comes to constitute two of the tribes of Israel; and which of the sons of Jacob, if any, have lost their rights, and how?

Jacob adopted Joseph's two sons, Ephraim and Manasseh, as his own, thus constituting each of them a tribe of Israel (Genesis 48: 5). This action necessarily displaced one of the sons of Jacob as the head of a tribe *that should share the inheritance in Canaan*. It did not, however, displace this man as one of the sons of Jacob, and the head and name of a tribe. Keeping this distinction in mind, we can understand that Levi was displaced as a fellow inheritor with his brethren, but not as the head of a tribe. The purpose of this action, as it afterward developed, was that the tribe of Levi should minister in the priestly office. This purpose, we suppose, was made clear to Jacob by prophetic inspiration; for in blessing Levi, he stated that this tribe should be scattered in Jacob and divided in Israel (Genesis 49: 5-7). And Levi was so scattered—cities were built in the inheritances of the other tribes, where his descendants could live while they performed their priestly duties. (Numbers 35: 1-8.)

This, then, is the answer to that part of the question: Two tribes were formed from Joseph, displacing Levi as an inheritor, while retaining him as a tribe, and appointing him to the priestly office and to residence among the other tribes. In this connection it may be well to state that Ephraim was given the birthright, being named as the first tribe of Israel in place of Reuben, Jacob's oldest son, who lost the birthright through transgression. (I Chron. 5: 1, 2.) But Reuben still retained his inheritance among the other tribes, only his birthright being taken from him.

As to the other part of the question, i. e., Judah *alone* remaining at Jerusalem after the captivity of Israel. It was stated in the previous article (July, page 720) that only one *full* tribe (Judah) remained, but with it *half* the tribe of Benjamin. The other ten and a half tribes went north. Therefore, Judah was the only full tribe remaining at Jerusalem, but half of the tribe of Benjamin joined with this tribe to form the kingdom of Judah.

HISTORY OF THE CHURCH.

A very important and intensely interesting new book is the "History of the Church," a work that when completed will consist of perhaps six volumes, volume 1 of which is now on sale by the

Deseret News. This first volume of some 600, large, clear-type pages, covers the period of time from the Prophet's birth to the expulsion of the Saints from Jackson county, 1833. It is published by the Church, and prepared and edited by Elder B. H. Roberts, under the supervision of the Church Historian, President Anthon H. Lund. Constant reference has been made to the original manuscript, now in the Historian's office, and which was written under direction of the Prophet Joseph Smith who was the chief actor in the events therein narrated. Every publication in which this history has heretofore appeared—first in the *Times and Seasons*, then in the *Deseret News*, in the early 50's, and later in the *Millennial Star*,—has been carefully scanned, and also the various editions of the Doctrine and Covenants, and the Book of Commandments, published at Independence, Missouri, in 1833; the object being to discover every fact that would make this the standard, authentic, reference work on the origin and rise of "Mormonism."

The body of the book contains, as stated, the Prophet's narrative, but the work is infinitely enhanced in value because of the publication therein of one hundred and one revelations out of the one-hundred and thirty-seven found in the Doctrine and Covenants, in connection with the conditions and circumstances which brought them forth, thus affording a splendid opportunity for the student and general reader to rightly understand them. This is not all, but great pains have been taken, and good judgment and ability shown by the editor, in clearing the text, where it might be obscure because of brevity, by means of marginal notes, and the publication of documents, letters and articles from current periodicals of the times, relating to the subject under consideration. Add to this the editor's eighty-page introduction, together with the assistance in all its parts received from the experience and ability of the workers in the Historian's office, gained from their access to all the church documents which have accumulated in the past half century, and the reader must agree with the conclusion that "a work of the first historical importance is issuing to the world."

And here a few words about the introduction. In the judgment of good critics, this is the best religious discussion yet written by Elder B. H. Roberts—his masterpiece. It is a book for study in itself, and forms a fitting background to the great events

recorded in the history proper, from which the student may view, as from an eminence, the grand religious, historical panorama of the ages. It points out the numerous dispensations from Adam to Messiah, in each of which there were a few who honored God and his laws; the efficacy of the atonement of Christ when he came and established his Church; the gradual apostasy, until a church made by men was substituted for the Church of Christ; the efforts of reformers; and finally the restoration of divine authority by the reopening of the heavens and the reestablishment of the Church of Christ on earth—the inauguration of the Dispensation of the Fullness of Times, promised by the Lord. This dispensation, of which the history is but the chronicle, is shown to bear an important relation to all former dispensations; and the introduction exhibits plainly the relation of all dispensations, God's presence in the whole, and his comprehension of the end from the beginning.

The volume will be an indispensable book of reference for the quorums of the priesthood, the improvement associations, Sunday schools, theological classes, colleges, academies, and other institutions of learning. Every family, too, should possess a copy, that the children may learn the truth from official sources, of the rise and progress of the Church and our holy religion—thus founding their faith in the work of God, by familiarizing themselves with the great religious movement which he has instituted through the Prophet Joseph for the salvation of the souls of men. Price in cloth, \$1.50. *Deseret News*, Salt Lake City.

A STORY WANTED.

The ERA will pay \$50 for the best story suitable for publication in this magazine. Conditions: The manuscript must be type-written; it must be in the hands of the editors by January 1, 1903; it must contain no less than ten thousand words, nor more than twenty-five thousand; it must be signed by a fictitious name, accompanied by a sealed envelope containing the real and fictitious names with address of the writer; three competent judges hereafter to be named will decide upon its merits; if no story submitted shall be deemed of sufficient merit, the ERA reserves the right to reject all; unaccepted manuscripts will be held subject to the writers' order.

OUR WORK.

THE IMPROVEMENT FUND.

Elder Rudger Clawson treated this topic at the general conference of the Y. M. M. I. A., and his remarks are now pertinent, as the date for collection is at hand. He said, among other things:

Although this subject does not admit of very wide treatment, it is nevertheless important; for in presenting this obligation to the young men, it gives them an opportunity to exercise the spirit of loyalty to the cause. There are two or three essentials that I would like to impress upon your minds. One is, that it is always to be remembered that the superintendency of a stake and the presidency of a ward association must themselves be converted to this important duty before they can convert others to it.

I do not think it is necessary to set forth the propriety and wisdom of having a general fund, any more than to say that we are all aware, no doubt, that no organization can be carried on without expense, either in the Church or out of the Church. There is expense connected with all great movements, and that expense must be met. There is expense connected with the General Board, not to pay salaries, mind you, but to pay the office expenses, and the expense of sending members of the Board into the stakes to visit the various conferences. I am converted to this myself, and I hope that all who are here are converted.

Another essential is, after we are converted, we should be posted. The superintendency of the stake should be posted and know something about this fund in their stake, so that when a member of the Board asks for information about this fund, the superintendency will not be under the necessity of referring the matter to somebody else. The president of the ward must always be posted in relation to this fund, when he receives a visit from the stake officers.

Another essential: It should be the purpose of every superintendency of a stake to have a little improvement in this fund every year.

It should be the ambition of every ward president to make a little advance each year.

Another essential: The effort to collect this fund should be made in the season thereof. There is a time for everything, and there is a time for the collection of this fund. Let us bend our energies to that time, which is called Fund week—the first week in December and the first week in February. A president should know just how his association stood the year before, when he comes to present this matter during fund week, and he should see to it that every member, whether present or absent, has an envelope furnished him. Then it is the duty of the president to become acquainted with the response that is made, and to know who has paid in, and who has not, so that he may know where to fire his shot. He must not do it in a public manner, however, but he must fire some very heavy shot in private, to convert those who have not paid.

CLASS WORK.

The following suggestions on this subject were given by Elder B. S. Hinckley at the annual conference. Teachers and class leaders will find them of great value, if studied and adopted:

(1) Aims of the Lesson.

- 1.—To develop a testimony of the gospel.
- 2.—To impart a knowledge of the gospel.
- 3.—To create a habit of study.

(2) General Suggestions.

- 1.—Keep in mind the end toward which every lesson should point.
- 2.—What the learner loves is more important than what he learns.
- 3.—Adapt the lesson to the class.
- 4.—Be most interested in the least interested.
- 5.—Love the lesson and the student.
- 6.—Respect the student's individuality.
- 7.—Encourage individuality.
- 8.—Be a good listener.
- 9.—Getting others to succeed is the highest form of success.

(3) Teacher's Preparation.

- 1.—Fresh, full knowledge of the subject.
- 2.—Essential points selected.
- 3.—A general plan of procedure decided upon.
- 4.—The spirit of the lesson awakened in his own mind.

(4) Handling the lesson.

- 1.—Presume all prepared.

- 2.—Gently hold the class to the subject.
- 3.—Keep each to his part and time.
- 4.—Show indifference to careless work.
- 5.—Eulogize careful work, though poor.
- 6.—Encourage members to select good points.
- 7.—Relate the lesson to the main subject.
- 8.—Give frequent reviews on essentials.
- 9.—Encourage boys to come to you for help.
- 10.—Discourage (a) manual reading in class, (b) discussion of dangerous questions.
- 11.—Make a list of difficult questions, and come prepared with definite answers.
- 12.—Vary the method.

Some class leaders, particularly in the junior class, may find the following suggestions to be of advantage.

KINDS OF LESSONS.

(1) Study Recitation.—This may occupy ten or fifteen minutes at the close of the meeting. The aim is for the president, or class leader, to study with the members, the lesson that is to come up at the following meeting. It is not to be a simple statement of the points to be studied, but a discussion in which members and leader develop, in a general way, the essential points contained in the subject. In this study-recitation the following points should be kept in mind: (1) That the members have recalled to their minds such things as will aid them to interpret the new points to be learned: e. g., when we meet new words we seek their definition and interpretation in words we already know. (2) That the members have the privilege of thinking and expressing their thoughts. (3) That the leader state suggestive questions.

(2) Study-Lesson.—This means the lesson assigned for the following meeting which should be prepared at home. As a result of the study-recitation, the study-lesson, or home preparation, is made much easier, on account, the essential features have already been indicated, thus saving considerable time and energy. In this study-lesson each member is supposed to thoroughly develop the various points in the lesson; e. g., study the work outlined in the manual and commit to memory the passages indicated.

(3) Recitation-Lesson.—After the member has gone over the lesson with the class leader, and then studied it carefully at home, he should be prepared to present it properly to the association. The teacher who succeeds in getting his class members to come to the association with a thoroughly prepared lesson has the first requisite for a spirited and successful meeting.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*September 9*—Peter Mortensen's death is delayed by a certificate of probable cause for appeal signed by Judge Morse, which will probably postpone the case till January next.....21—The drought in Sanpete county was broken by a copious rain.....Y. M. M. I. A. officers' conventions were held in many of the stakes22—Mayor Thompson of Salt Lake appoints and the City Council confirms a new Board of Public Works, with Spencer Clawson chairman.....Elizabeth Butt Whimpey, aged 70, died at Lehi, Utah Co.....24—The first annual fair of Weber county opened auspiciously at Ogden.....25—The City Council and thirty Salt Lake citizens visited the great pumping plant at Lehi.....26—In the case of Roy Kaighn, charged with the murder of Willard Haynes, the jury returned a verdict of voluntary manslaughter.....27—Catherine Corless, age 95 years, born in England in 1807, came to Nauvoo in 1841, and Utah in 1848, died in the 4th Ward, Salt Lake City.....The plant of the South Jordan Milling Company was destroyed by fire, entailing a loss of \$17,600.....29—The tomato crop of Davis, Weber and other northern counties of Utah has been seriously damaged by frost.....30—The State Fair opened at its new grounds, and 9,000 people attended, business in Salt Lake being suspended one half day to allow employees to visit the fair.....The mining dividends of Utah for September were \$285,000.

October 1—U. S. Engineer F. H. Newell addressed a meeting of representative irrigators in Salt Lake, and stated that the Government might spend a million in reservoirs in Utah. It was recommended that the first efforts should be expended on Utah Lake.....Hundreds of sportsmen celebrated the opening of the duck season in Utah.....2—Nearly 8,000 people attended the state fair.....The Irrigation Congress discussed means of increasing Utah's water supply.....Sarah Reeves, born England, Jan 16, 1819, who joined the Church in 1840, died in Coalville, Summit Co.....3—The farmers of northern Utah county have organized a farmer's union.....The W. C. T. U. held a convention in Provo.....The largest attendance of the week was at the state fair, viz., 14,000.....The Irrigation Congress adjourned, having endorsed the recommendation to ask that Utah lake receive first governmental aid.....Mrs. F. S. Richards was re-elected president of the Utah Council of Women at today's session.....4—The state fair closed.....The Seventy-third semi-annual conference of the Church opened with a very large attendance, President Joseph F. Smith presiding.....5—There is an unprecedented attendance at conference; an overflow meeting in the

Assembly hall and an out-door meeting near the Bureau of Information building; prominent stake presidents and apostles addressed the multitudes.....6—The conference closed, having first sustained the Church authorities and listened to the closing addresses of the First Presidency.....The State school convention began its annual session, addressed by Dr. Jas. L. Hughes of Canada.....7—George T. Wade, a public school teacher, while in typhoid fever delirium, suicides in Ogden.....A nine-year-old daughter of Amos Thornton, American Fork, is burned to death by a bonfire.....8—The O. S. L. roundhouse at Milford burns.....W. S. McCornick is chosen a director of the Oregon Short Line, in place of T. R. Jones.....The action of raising insurance, by the Pacific underwriters, is bitterly denounced by Salt Lake business men.....9—The National Irrigation Congress, Denver, having decided not to combine with the Trans-Mississippi Congress, adjourned to meet next in Ogden, Utah, Col. E. F. Holmes, president.....The "Corianton" company disbanded at Kansas city.....10—At an irrigation convention of Weber, Summit, Davis and Morgan counties, held in Morgan, it was decided after organizing to build two storage reservoirs for holding surplus waters of the Weber river.....The state teachers chose D. H. Christensen, president, and adjourned.....11—A new sugar factory will be built on the Malad river, south of Garland.....12—James C. Wood, born England, Aug. 20, 1832, a counselor to the bishop of the 10th ward, Salt Lake City, for twenty-six years, died.....James S. McLaren, the pioneer type founder, who in early days made all the type for the *Deseret News*, a participant in the battle of Balaklava, born in Scotland, died in Salt Lake City.....13—Joseph Foreman, first teacher in the Brigham Young school house, recently torn down, who came to Utah in 1859, died, 79 years old.....14—David H. Moffat has arranged for money to build the Denver Salt Lake Short line.....Mail boxes will be placed on certain Salt Lake trolley cars for receipt of letters.....Canute Peterson, born Norway, 1824, joined the Church in 1837, came to Utah in 1859, president of the Sanpete stake of Zion since 1877, died at his home in Ephraim.....15—The O. S. L. purchases land from Z. C. M. I., presumably for a depot site.....Agnes Sharp Patterson, sister of the late Bishop Sharp, died, age 80 years.....Thomas R. Higham, born England, 1819, came to Utah 1851, died in Salt Lake City.....Andrew Trane and wife, born Denmark, 1822, and 1823, baptized by Erastus Snow, died in Lehi on the 15th and 10th respectively.....16—The Logan sugar factory is making 1,000 sacks of sugar daily.....Rev. I. N. Morehead, pastor of the M. E. church, died.....The weather was favorable for viewing the eclipse of the moon tonight.....Organ recitals at the tabernacle are discontinued for the season.

DOMESTIC.—*September* 16—Speaker Henderson refuses to accept the renomination for Congress from Iowa.....17—Secretary Hay makes public a note to the powers which are parties to the treaty of Berlin, urging them to force Roumania to observe the obligations of humanity, and ameliorate the condition of the Jews in that country.....

.....18—Minister Conger reports the probability of another great Boxer uprising in China.....19—Secretary Shaw announces the distribution of ten million treasury funds among the banks of the country.....At a negro National Baptist convention in Birmingham, Ala., addressed by Booker T. Washington, 110 people are killed in a stampede caused by a false alarm of fire.....President Roosevelt starts on his western trip.....20—The Navy Department sends 600 more marines to Colon.....The President is enthusiastically received at Cincinnati.....22—Cuba requests the withdrawal of the U. S. artillery companies now stationed on the island.Reciprocity with Cuba is the subject of President Roosevelt's speech at a Spanish war veteran's dinner in his honor, at Detroit.....23—The President abandons his further trip to the northwest owing to a surgical operation, an abscess having formed on his leg as a result of the recent accident at Pittsfield, Mass.....24—The cruiser *San Francisco* sails for Panama to protect American interests.....Rioting increases in the coal regions.....The Republicans of New York nominate Governor Odell for governor of that state, with F. W. Higgins lieutenant-governor, and endorse President Roosevelt.....25—Charlemagne Tower is selected to succeed Andrew D. White as ambassador to Germany.....26—General Funston, in his annual report of the department of Colorado, declares that the abolition of the canteen has had a deplorable effect on the army.....27—The coal operators, with the civil and military authorities, arrange for the resumption of mining under protection of soldiers.....28—A second operation is performed on the President's leg.....29—In Porto Rico 1,200 schools open with an attendance of 55,000 pupils.....30—President Roosevelt decides that he cannot interfere with the coal strike.....General Chaffee relinquishes his command of the Philippines to Brig-General Davis.

October 1—Violence continues in the region of the coal strike.....J. P. Morgan effects the organization of the International Mercantile Marine Co., a ship combination with a capital of \$120,000,000.....2—Amos S. Kimball, Chambers McKibbin and Charles C. Hood, are appointed brigadier-generals in the regular army.....3—President Roosevelt confers with the coal magnates and officials of the Mine Workers' Union, but fails to cause a settlement of the strike.....5—The President holds another conference in Washington on the coal strike.....6—Governor Dole of Hawaii suspends Auditor H. C. Austin from office; and it is discovered that Auditor Wright is \$17,000 short in his accounts.....8—The G. A. R. procession of 20,000 veterans is reviewed in Washington by President Roosevelt and Commander Torrence.....9—Gen. F. J. Stewart of Pennsylvania is elected commander-in-chief of the G. A. R.....The 31st anniversary of Chicago's great fire is celebrated, Secretary Moody spoke on "the navy".....10—The G. A. R. encampment is concluded, and San Francisco selected as the next meeting place11—The Crown Prince of Siam is in Washington.....12—The street car strike in New Orleans is settled.....13—

The anthracite coal operators have agreed to the appointment of a commission to be named by President Roosevelt, to arbitrate their differences with the miners.....15—The great coal strike is practically ended. A common ground of agreement was reached between the operators and miners. The work was done by President Roosevelt and a committee of arbitration of six: John M. Wilson, E. W. Parker, Geo. Gray, E. E. Clark, Thomas H. Watkins and John L. Spalding, and Carroll D. Wright, recorder.

FOREIGN.—*September* 15—Archbishop Falconio is chosen apostolic delegate to the United States.....16—From 300 to 1,000 converts have been slain by Boxers in the province of Sze-Chucu, ChinaQueen Wilhelmina opens the Netherlands parliament18—The *Windward*, with Lieutenant Peary on board, arrives at Sydney.....19—The queen of the Belgians succumbs to a lingering illness.....Secretary Hay's Roumanian note causes great stir in Europe.....20—The government of Haiti, fearing intervention by the United States, have taken energetic steps to end the rebellion.....25—M. DeWitt, Russian minister of finance, starts for Manchuria.....Johannes Orth succeeds Prof. Virchow in the chair of pathological anatomy in the University of Berlin.....26—Recent earthquakes in Turkestan kill nearly seven hundred persons and injure a thousand.....28—Captain Sverdrup, the Arctic explorer, arrives at Christiania in his ship, the *Fram*.....29—Emile Zola, the famous French novelist, died in Paris.....An open insurrection is declared in Macedonia, where 3,000 insurgents have organized a provincial government.....30—The battleship *Wisconsin* reaches Panama.

October 1.—The Pius Fund argument, begun September 15 before the Hague Tribunal, is closed.....2—Because of disagreement with the young king, General Weyler is reported ready to resign from the Spanish ministry.....The Central American Court of Compulsory Arbitration is installed in office at San Jose, Costa Rica; Guatemala not participating.....5—Coal in large quantities is being loaded in Great Britain for the United States.....Thousands of Parisian workmen attend Zola's funeral; Dreyfus went unnoticed in the crowd.....9—At a strikers' riot in Gibraltar, five men are killed and several wounded.....The Irish leaders, Redmond and Dillon, sail for America.....11—The high and low sections of the Church of England disagree over criticism of the Bible.....Ten strikers are killed at Gibraltar by the cavalry12—The Geneva strike has collapsed, and the men are called upon to resume work.....13—American Generals Young, Corbin and Wood are entertained at luncheon by King EdwardThe revolution at Haiti is spreading.....14—The Hague arbitration court in the Pius Fund case, decides that Mexico must pay the United States \$1,420,682 in Mexican currency.....15—Santos Dumont proposes a trip in an air ship from Paris to San Francisco.....16—John O'Donnell, M. P., is suspended from the House of Commons.....Mt. Soufriere is again in eruption.

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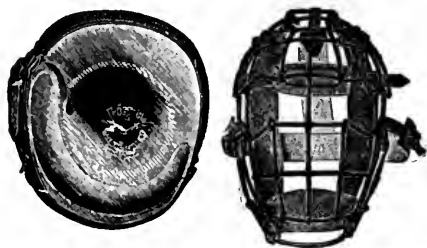
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